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THE MISSIONARY HERALD.

VOL. XC. — FEBRUARY, 1894. — No. II



WE invite the attention of our readers to the following statement of our receipts for the month of December and also for the four months of our fiscal year. There is reason for earnest meditation upon this showing, as also for real solicitude. Shall it not call forth the exercise of faith and sacrifice in order to recover a place of safety as regards our work?

	<i>December, 1892.</i>	<i>December, 1893.</i>
Donations	\$65,886.05	\$64,803.75
Less for the debt		7,136.17
		<u>\$57,667.58</u>
Legacies	12,842.63	4,311.98
	<u>\$78,728.68</u>	<u>\$61,979.56</u>
Decrease in regular donations, \$8,218.47; decrease in legacies, \$8,530.65; total decrease, \$16,749.12.		
	<i>4 months, 1892.</i>	<i>4 months, 1893.</i>
Donations	\$157,397.83	\$177,638.72
Less for the debt		27,446.30
		<u>\$150,192.42</u>
Legacies	33,293.01	25,908.68
	<u>\$190,690.84</u>	<u>\$176,101.10</u>
Decrease in regular donations, \$7,205.41; decrease in legacies, \$7,384.33; total decrease, \$14,589.74.		

WE are profoundly grateful for the special gifts for the debt, amounting to \$27,446.30. This is a special offering and does not help us with the regular work. The receipts toward our regular appropriations have met with a serious loss this last month, and for the four months there is a painful decrease of \$14,589.74 as compared with last year. We have but one resort, and that is to tell it to the Churches and their Sunday-schools, Endeavor Societies, Woman's Auxiliaries, and individual donors how greatly we are in need of thoughtful, generous, and sacrificing gifts to relieve the stress which is upon us.

TWELVE pages are added to this issue of the *Missionary Herald* to make room for articles of unusual length but of great interest. Aside from Mrs. Bishop's address, we specially commend to the notice of our readers the thrilling account of the way in which prison work was begun in the Hokkaido. The older as well as the young people will be deeply impressed by the account of Ibrahim, the recent martyr in Persia.

WE have received a cordial letter from President F. E. Clark, D.D., of the United Society of Christian Endeavor, suggesting that some special object be presented for the Thank-offering of the Young People connected with our Congregational churches on "Christian Endeavor Day," to be observed in February. Acting upon this request we have presented the 288 village schools in Turkey, India, and China as an attractive call to our young people. These schools represent several thousand pupils, and are dependent upon the American Board for support to the extent of from \$25 to \$150 each. They are the centres of a real Christian influence; in fact we may call them Bible schools for every day in the week. We cannot conceive of a more appropriate object for the gifts of Christian Endeavor Societies than this. By it our young people in this favored land can give generous help to other young people in the dark places of earth. In each of these countries there are also Christian Endeavor Societies struggling, under the new light of the gospel, to accomplish the same ends for which we strive at home. They bear the same motto: "For Christ and the Church." It would give us the greatest delight if we could be assured that our 3,716 Congregational Endeavor Societies by their offerings would support this important part of our work. The young people in our churches are too eager for that progress, which is the law of the Kingdom of God, to allow any of these schools to be closed or their teachers to be dismissed for lack of funds. The responses would be most generous could the societies read the letters we read, appealing for help to carry on this work.

Then we have a word for our Junior Endeavor Societies, numbering 1,298. We own three beautiful missionary ships, the *Morning Star*, the *Robert W. Logan*, and the *Hiram Bingham*. These ships are the outcome of consecrated gifts largely from our Sunday-schools and Christian Endeavor Societies. They are sailing among the Islands of the Pacific, bearing the glad tidings of great joy to the needy. We propose that our Junior Societies take a generous share in these ships, engaged as they are in the "holy war" for Christ. They require above \$12,000 per year.

Every society contributing to either of these objects will receive a letter relating to the work, during each quarter of the year. May we not expect that large gifts born of gratitude will be forwarded to Langdon S. Ward, Treasurer, 1 Somerset Street, Boston?

HAVE you secured your copy of the American Board Almanac for 1894? If so, have you given a copy to your neighbor or friend? Our friends unite in speaking of the Almanac for 1894 as more than usually attractive. It certainly is invaluable for reference to all who would be informed upon missions. The Woman's Board of Missions has also a very beautiful Prayer Calendar, which will be helpful to all members in stimulating prayer for their missionaries. We have also received an attractive "Historical Calendar for 1894" issued by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. The Year Book and Almanac of the United Society of Christian Endeavor also comes to us in beautiful shape, abounding in information concerning this most blessed and most marvelous institution.

THE educational work in foreign missions should ever have as its chief end the raising up of a native agency for efficient service in the Lord's harvest field. These schools are not places for mere intellectual development. It is only as they are evangelical forces that they are properly supported by missionary funds. We rejoice in the conviction that the schools sustained by our American Board are of this character. They labor for the conversion of their pupils, and anticipate that out of the number brought under their training a goodly proportion will become preachers or teachers in Christian institutions. These schools constitute one of the most efficient means for securing the answer to our prayers that God would "send forth laborers into his harvest." There happens to be before us now a record of the schools supported by the Board in Japan from 1884 to 1890, from which we cull the following significant facts. In 1884 there were received to church membership from the schools, 73 pupils; in 1885, 50 pupils; in 1886, 27; in 1887, 106; in 1888, 164; in 1889, 230; and in 1890, 199. These figures show clearly the religious character and influence of these schools. We have not before us the statistics showing how many of these pupils have entered upon the direct work of preaching or teaching, but the number is large, and in no other way than through the work of these schools could such a body of Christian laborers be provided, or such a wide evangelical influence be exerted in the homes and hearts of the people.

THE reports in the newspapers of Japan as to the proceedings of the Parliament are not encouraging to those who desire the peace and good order of the Empire. About a year since the House of Representatives selected, with remarkable unanimity, a president whom it has now expelled by a two-thirds vote. This action was not taken because of any sudden fall on the part of the official, for his opponents bear strongest testimony both to his ability and to the excellent manner in which he had discharged his duties. Political entanglements, however, were such as to lead to this extraordinary procedure, and those who have been anxiously watching the Diet, as a test of the capacity of the Japanese for representative government, will be sadly perplexed. We notice that among the bills introduced in the Parliament is one of eight articles, the first of which is as follows: "Any Japanese subject who, by any device whatsoever, holds land in trust for an alien, shall be liable to major imprisonment for not less than one day and not more than one year, with a fine not less than twenty yen and not more than two hundred yen." The article further provides for similar penalties for those who hold buildings in trust for an alien. Evidently there is a full determination on the part of many Japanese to keep foreigners from residing outside of treaty ports. The latest advices are that on account of turbulent proceedings the Parliament was dissolved on December 30.

It is pleasant to learn that, after long refusing to grant to women the right to practise medicine in Turkey, the Porte has consented to give the desired permission. Our United States Minister has exerted himself strenuously to secure this result and has at last succeeded. Dr. Mary P. Eddy, of the American Presbyterian Board, has had her medical diploma endorsed by Turkish authorities, and will practise medicine in Syria. This permission carries with it, inevitably, the permission for others who are duly qualified for medical work.

It is with profound regret that we learn of the death of Rev. Dr. J. L. Nevius, the eminent missionary of the American Presbyterian Board in China, who was suddenly called from earth at Chefoo, October 19. Dr. Nevius was a man of great ability and devotion, and he inaugurated a movement in the province of Shantung which has resulted in the sending forth of a large number of native Chinese, who, though not fully trained as ministers, were yet able to tell in an effective way the story of the gospel. The results of this form of labor have been most gratifying. Dr. Nevius was the author of one of the best books upon China — “China and the Chinese.” His loss will be deeply deplored by missionaries of all societies in that empire as well as by the Chinese.

OUR friends need give themselves no concern about the reports received by way of San Francisco in regard to the rigor of British rule in the Gilbert Islands or the restrictions put upon American traders. Great Britain annexed the Gilbert Islands more than a year ago, and the restrictions placed upon trade have been, so far as we have any information, distinctively in the interests of good order and righteousness. Those lawless foreigners, coming from the United States or elsewhere, who have traded in rum and firearms and tobacco, may raise a hue and cry against the newly established regulations in reference to their traffic, claiming that American interests are set at naught, but the testimony we have from reputable sources is that the British rule in the Gilbert Islands is promotive of quietness, temperance, and good order.

As to the best form of government for the Hawaiian Islands and their relations to the United States we cannot speak without seeming to trench upon the domain of politics, which our magazine is ever careful not to do. But we are bound to say that the reinstatement of the ex-queen would be disastrous to the intellectual, moral, and religious welfare of the people. For some reason, this fact has been quite ignored in the public documents issued in this country. The queen has been regarded as the “constitutional sovereign,” and all reference to the character of her reign avoided, as if this had nothing to do with the question of her restoration. But to the Hawaiians it did have, and still has, much to do with the question. It was because of the corrupting influences emanating from the throne, whereby the moral welfare of the people was endangered, that the “law and order” elements at the islands united in revolution and have stood together so firmly till now. No intelligent residents at the islands will deny that there had been during the reign of Liliuokalani a strong reaction toward heathenism and corrupting customs, and that this demoralizing tendency was powerfully abetted by the influence of the queen. It was under her active leadership that the restrictions upon the opium traffic were removed, followed by that crowning iniquity, the establishment, under a huge bribe, of the infamous lottery octopus which had been driven out of the United States. All these things were ominous of evil and indicated the utter demoralization of the sovereign and her favorites. Yet they might not have been thought to warrant the deposition of the queen had not she herself, a year ago, on January 16, openly and defiantly, before her ministers and also in presence of her people, announced her determination to set aside the Constitution which she had solemnly sworn to support, and substitute for it one of her own manufacture. With that act she ceased to be, what

she has been called in a state paper, the "constitutional sovereign" of Hawaii. She had no thought of abdicating, but the act was virtual abdication. She attempted a revolution, and did not renounce her intention to substitute her personal rule for the established Constitution until she found that she had gone too far. The best part of her people, who, whatever their birthplace or parentage, were Hawaiian citizens under the laws of that nation, were suddenly aroused to their peril, and they rightfully declared that she was no longer sovereign. These acts of the queen prior to and at the time of the revolution were open and undeniable, and they constitute a sufficient reason why this deposed queen should never be reinstated. The purpose which she announced to Minister Willis, in case of her restoration, to cut off the heads of a large number of the best citizens of the realm and confiscate their property, a purpose to which she adhered for weeks notwithstanding all influences brought to bear upon her, must make clear to all, what those who understood the case knew well enough before, that she is unfit to reign over a civilized people. We do not enter into the political complications of this affair, but refer only to the right which the Hawaiians exercised in deposing a corrupt queen who had violated their Constitution, the influence of whose dynasty was evil and only evil. And in contravention of that right no other nation has a moral right to interfere.

A PROMINENT newspaper has recently reproached Anglo-Saxon missionaries with having had little success among inferior races, "because they will not, as the Mohammedan missionaries do, live among the heathen as the heathen live." As to small results from Protestant missions our contemporary is all wrong, but as to Moslem missionaries it has inadvertently stated the exact truth. As a rule, they do live as the heathen live. They make no call for moral reformation in their converts. These converts may have as many wives as they can buy or capture as slaves. They may lie and cheat, and retain all their old mode of life without rebuke. One or two ceremonies may be required, but these over, the converts to Mohammedanism may remain just as much heathen as they were before, and their missionaries live just as they do. What is wanted is missionaries who will not live as the heathen live, but will lift them up out of their heathenism, first of all morally and spiritually, and then, as fast as possible, out of kraals and mud shanties and dirt, into a cleaner and better life. It is absurd to expect that missionaries who work for such results will win converts as fast as do those who make no protest against the vices and corrupting customs of paganism.

THE missionary sees much of the selfishness of human nature, but he also often finds a spirit of self-sacrifice that is most cheering. Mr. Chambers, of Erzroom, writes of a recent graduate of their school who had been doing good service as teacher in a village school where the people were too poor to give him even his bread. The young man's parents are very poor and he has been waiting to know whether the mission would be able to give him a small grant sufficient to live upon. At the close of his school for which he had had so little reward, he said: "I did not know for what I was being prepared while I was in school. This is hard work indeed and most trying, but this short experience has given me a little idea of what a grand thing it is to assist others toward a higher and better life."

THE forces of the British South Africa Company seem to have succeeded in overcoming the Matebele at all points, and on Christmas day Mr. Rhoades telegraphed from Khama's station that "Lobengula had fled, absolutely without any intention to return." The last that was known of his whereabouts he was moving northward, some 200 miles from Buluwayo. It seems probable that a small detachment of the troops of the Chartered Company, which was in pursuit of the fleeing king, has been entrapped and destroyed, but even if this should be so, the incident does not affect the subjugation of the country. The indunas are laying down their arms and occupying the kraals in the vicinity of Buluwayo.

IN connection with this defeat and scattering of the Matebele tribe we have read with deep interest an account given in the December number of the *Chronicle*, of the London Missionary Society, by Rev. Mr. Carnegie, who began his missionary life among the Matebele ten years ago, as to the mission of the London Society within this tribe. Lobengula, like his father, showed great reluctance in allowing the missionaries to come among his people. He preferred heathenism to Christianity; though he tolerated the missionaries, he could never be induced to aid them. At one time it was hoped he would become a convert, and one of the missionaries used to sit and talk with him for hours about his giving up heathenism, urging him to forsake his injustice and cruelty and to live by Christian principles. At this time he paid some respect to the Sabbath and allowed the missionaries to go anywhere, preaching the gospel among the kraals and villages. But a fresh wave of heathenism swept over the land and he yielded himself fully to his cruel instincts. The people cringed before this powerful ruler who was believed to make rain, the new moon, and to sleep with one eye open, and they followed his example in rejecting the gospel. And yet Mr. Carnegie says that there have been some noble examples of Christian heroism among the Matebele and several converts have witnessed a good confession. One faithful man when dying was asked, "Where are you going now?" and he answered, "I don't know, but Jesus does." Another convert, condemned for witchcraft, was asked what he would do now, and replied: "In your eyes the witch doctor has proved me guilty, but God knows I am not. You may kill my body, but my soul will go up to live with Jesus." Mr. Carnegie says he felt sure he had not lived in vain in Matebeleland when he saw a young man refuse to go back and live as a heathen, and stood by his Christian faith when he was knocked to the ground with a club, while his hot blood was flowing on the ground. This missionary, in view of recent events, expects on his return to Matebeleland to find an open field. "The one great obstacle of fear and dread in the way of past progress — the club of Lobengula — has been broken in pieces like a potter's vessel, and the people now will not point any more to Buluwayo with their fingers as a final argument to silence their tongue from confessing Christ." And Mr. Carnegie adds that he believes that if the Matebele were asked how the white man's power had availed for their destruction many of them would reply: "The blood of those innocent men and women whom we have slain in the past has overtaken us and fallen upon us."

Do not forget the Day of Prayer for Colleges, Thursday, January 25. And in praying for these colleges and seminaries in our own land, do not forget the

many institutions of like character in pagan and nominally Christian lands, the sources from which we must look for an evangelical agency for the Christianization of these lands.

THE Opium Commission, appointed by the British Parliament to consider questions connected with the manufacture and use of opium, is now taking testimony in India, and from what we can gather from the public press the most contradictory statements are made before it. Many witnesses, both European and native, testify as to the deleterious effect of the drug, while others not only pronounce its use harmless but positively beneficial. No one can read the dispatches from the Indian correspondent of *The Times* of London without seeing that there are vast commercial interests which are seeking to influence the Commission. A trade which is widespread and most remunerative is in danger, and every influence will be brought to bear to convince the world that the trade is harmless. As there are many in all lands who shut their eyes to the evils connected with the liquor traffic, so there are many of good repute who take little note of the degradation and woe found among the lower classes who use opium. Revenue for the government and profit for the individual have strange power to blind men as to evils of great magnitude. But one thing is certain, that the physical and moral deterioration of vast numbers of users of opium will not be blinked out of sight by denouncing those who oppose its use as "fanatics."

WE print on another page an address made by Mrs. Isabella Bird Bishop, the well-known author and traveler, at a great meeting connected with the English Church Missionary Society held in Exeter Hall. The ability and character of Mrs. Bishop, the remarkable opportunities she has had for studying the condition and needs of the people of many nations as well as the missionary operations among them, give special weight to her utterances. *The Church Missionary Intelligencer* says of the address: "We have had no speech for many years to compare with it in thrilling power. In quiet tone and subdued manner, but with facts of gravest significance and appeals of most irresistible cogency, clothed in language of singular force and appropriateness as sentence after sentence fell with ever-increasing impressiveness upon ear and heart, Mrs. Bishop held the audience spellbound." We earnestly commend this address to our readers, convinced that they cannot read it without a deeper impression in reference to the work of foreign missions.

THE second International Convention of the Student Volunteers will be held at Detroit, February 28 to March 4. It will be remembered that the first convention of this sort was held at Cleveland three years since, and was attended by over 500 volunteers. It is expected that the Detroit convention will be even larger in attendance, and that representatives from 200 institutions will be present. May the blessing of God rest upon the young men who are thus planning for personal work in connection with the redemption of the unevangelized world to Christ our King!

ACCORDING to Dr. H. H. Jessup there are now in the Ottoman Empire, including Syria and Egypt, 892 Protestant schools with 43,027 pupils, of whom 20,000 are girls.

MRS. SUSAN M. STURGES.

OF the pioneer missionary party that commenced the mission of the American Board in Micronesia in 1852, Messrs. Snow, Sturges, and Gulick are no longer upon earth. Mrs. Snow died in 1887, and now Mrs. Sturges has been called away, so that of this goodly company of pioneers only Mrs. Gulick, who is living with her children in Japan, now remains in the earthly service. Mrs. Sturges was born in Granville, Ohio, June 1, 1820, her maiden name being Susan M. Thompson. She was married to Mr. Sturges December 26, 1851, and embarked with her husband at Boston January 17, 1852, and after a voyage of nearly five months around Cape Horn reached the Sandwich Islands. The missionary party sailed from Honolulu in the brig *Caroline*, having with them two Hawaiians with their wives, and after visiting the Gilbert Islands touched at Kusaie, where it was determined that Mr. and Mrs. Snow, with a Hawaiian

couple, should remain, while the others went on to Ponape. Here it was that Mr. and Mrs. Sturges spent thirty years, taking only brief periods of rest. Mrs. Sturges assisted her husband greatly in reducing the language to writing and in copying with her own hand the manuscripts of translations. She was indefatigable in her labors among the women and children, instructing them not only in religious truth but in domestic matters, and gathering them for prayer and Christian converse. Her heart was in the work, and she loved the people and prayed for them with all the earnestness of her soul. Those who have read the



accounts she has given to the readers of *The Mission Dayspring*, under the title "Gems of the Ocean," of the Christian men and women on Ponape, will have learned something of the grace which was given her in toiling with these natives whom she was instrumental in bringing out of heathenism. Mr. Sturges died at Oakland, Cal., in 1887, Mrs. Sturges remaining in that city till within two years, when she removed to Los Angeles, where a daughter resided. It was there that she died December 5, after only a brief sickness. Her remains were buried in Oakland by the side of those of her honored husband. Aside from the daughter mentioned, she leaves another daughter, Mrs. Crawford, wife of Rev. M. A. Crawford, of the mission in Mexico. It is sad to think that the island to which Mr. and Mrs. Sturges gave the service of their lives is under such rule that foreign missionary work is not allowed there. Yet some of the fruits of their work remain, and when the cloud lifts we are persuaded that we shall find that the seed which they sowed has brought forth its harvest. They have doubtless already found many sheaves in the garner on high.

DR. JAMES JOHNSTON'S JOURNEY ACROSS AFRICA.

SOME two or three years since, our missionaries in West Central Africa reported the coming to their stations of a traveler from Jamaica in the West Indies, Dr. James Johnston, having with him half a dozen natives of Jamaica, colored men, whose ancestors came from Africa. The visit of Dr. Johnston was greatly enjoyed by our missionaries. On his passing through to the interior, four of the Jamaica men remained, giving much assistance as artisans in the building of Mr. Currie's house at Chisamba, and they subsequently accompanied Mr. Currie to the coast and returned to England.

We have now before us a comely octavo volume¹ giving a full and most interesting report of Dr. Johnston's journey across Africa.

As a book of travel the volume is one of great interest, while the purpose and spirit of the author make his comments upon what he saw of missionary work in Africa

and concerning the methods of prosecuting that work, of much value. It seems that in early life he had been

stirred by the story of Livingstone's travels with a desire to visit Africa, but, hindered in his purpose, he

had gone to Jamaica, where he practised his profession as physician for many years. Mingling much with

men of African descent he was led to believe that they might prove most useful in Africa, under the

guidance of white missionaries, and he determined to see for himself what there was in the Continent and

to test the capabilities of some of his men. He therefore went by way of England and the West Coast,

starting from Benguela in June, 1891, taking the route inland by which our missionaries travel. He

visited Bailundu, Kamundongo, and Chisamba, spending over three months in this region. Passing eastward

he reached the Zambesi at Lialui, where he had much to do with Lewanika, the Barotse king, and the mission-

aries of the French Evangelical Society under M. Coillard, M. Jalla, and M. Goy.

Going southward, by way of the Victoria Falls, into Khama's country, he spent a month in the capital of that Christian chieftain. Passing to the northeast he

visited the Zimbabwe ruins and the forts of the British South Africa Company in Mashonaland, thence via Massi Kesse and the Gorongosa country he went

northward, visiting the missions of the British societies at Blantyre and on Lake Nyasa, returning home by way of the Zambesi. The whole journey

occupied twenty months, and the intrepid traveler was able at the close to say



JAMES JOHNSTON, M.D.

¹ *Reality versus Romance in South Central Africa. Being an account of a Journey across the Continent from Benguela on the West through Bihé, Ganguella, Barotse, the Kalihari Desert, Mashonaland, Manica, Gorongosa, Nyasa, the Shiré Highlands, to the Mouth of the Zambesi on the East Coast.* By James Johnston, M.D. With fifty-one full-page photogravure illustrations, from photographs by the author, and nap indicating route traversed. New York and Chicago: Fleming H. Revell Company. Price, \$5.

that after traveling 4,500 miles without a white companion he had not lost one of his carriers by death and had had no occasion to fire a shot at any human being. He seems to have succeeded in carrying out his purpose to "leave a trail behind him, not of blood and hate, but of peace and good will."

It is not as a book of travels that we would comment here on this volume of Dr. Johnston, though we may say that in this respect it is one of the most attractive volumes that has come from the press, and that the many full-page illustrations by the photogravure process from photographs taken by the author present to the eye the best pictures of African life that we have seen. But we are interested in these pages specially in their bearing upon missions. For Dr. Johnston was not a mere hunter or explorer but he had a Christian purpose to



Reduced from "Reality vs. Romance." Copyright 1893, by Fleming H. Revell Company.

STOCKADED VILLAGE.

get at the truth in reference to Africa that he might know the character of missionary work therein. The title of his volume, "*Reality versus Romance*," indicates what was in his mind, and he certainly has shown conspicuous honesty in presenting the results of his investigations, some of them being quite contrary to his anticipations.

One prominent question which he evidently had before him was in reference to "self-supporting missions," so called, and his investigations convince him that the whole scheme is a grand mistake. He became convinced that, certainly in Africa, missionaries cannot devote their time to agriculture or any other form of labor which shall secure them maintenance and at the same time accomplish anything in Christian work. He asserts with emphasis that it "is conspicuously unwise and the very worst possible economy to encourage, or even *permit*, the missionary to diminish his already scanty leisure for the real work for which he goes to Africa by frittering it away in manual labor in order that he may have

food to eat." Of course every missionary will have under cultivation as much ground as will aid him in securing necessary supplies. But this is not the so-called "self-support." He must employ native helpers in the cultivation of his ground if he would not consume his whole time in manual labor instead of in evangelistic work. Dr. Johnston, therefore, calls upon the churches to provide their missionaries with what is needful for their support. And against that niggardly economy which would leave to the missionaries alone the duty of self-denial he says: "Those who leave the comforts of home to spend their lives in a land like this, were they even supplied with every luxury that money could buy, will find plenty of unavoidable opportunities for self-denial and sacrifice without courting starvation and suffering."

Of the missions that are conducted on the "faith-alone" plan, Dr. Johnston speaks kindly but firmly. While recognizing fully the Christian purpose and



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OLOMBINGO ROCK MOUNTAINS.

devotion of their promoters, he affirms from his own investigations that the results are meagre in the extreme. In this respect he states that his preconceived ideas had received a great shock in finding that several missions, like those of Bishop Taylor and the Plymouth Brethren in Central Africa, could in no sense be called successful. Yet though he is far from taking rose-colored views of the results already achieved in any portion of Africa, or under any missionary organization, the author is quick to recognize substantial work even where only foundations are laid. He speaks with enthusiasm of M. Coillard and of the French Evangelical Mission on the Zambesi, and of the great and lasting good which had resulted from the earnest toil of the English missionaries among the Bamangwato. Adhering strictly to his purpose to present reality and not romance, while commending in warm terms the general character of Khama, the Christian king, as a noble example of what Christianity and civilization can do for Africa, he yet points out the darker shades of life even

under the direct rule of this chieftain. Khama's vigorous administration in the suppression of the drink traffic has made his district vastly superior to most portions of Africa, but still, according to our author, it is not a model community.

We should be glad to quote at length from many sections of this exceedingly interesting volume, but space permits us to refer only to matters which most concern our own missions in West Central Africa. The testimony he gives as to the efficiency of our missionaries and the good foundations they are laying and the prospects for the future is most cheering. After speaking of our West Central African Mission as an oasis in the desert, exerting an influence not to be estimated by figures, he says:—

“The marked improvement in the social condition of the natives in the neighborhood, as compared with those we have met hitherto, testify that, if slowly yet surely, the power for good of a mission such as this, conducted on practical common-sense as well as Christian principles, must in due course become manifest both in the lives and homes of the people among whom it is established. It may be said that the results seem small considering the large staff of laborers, and the many years that have passed since the work was organized. Yes, if it were true, as is asserted again and again, that the African earnestly reiterates the Macedonian cry, ‘Come over and help us’; and that already ‘Ethiopia stretches out her hands unto God.’ If he calls for missionaries at all, it is because he expects them to bring him cloth, beads, guns, and gunpowder; but he is not particularly anxious for the gospel, for he is ignorant of its import and meaning, and in his heathen condition wants nothing that does not add to his sensual gratification. Anything else he must be taught; and this means slow, uphill, and often discouraging work. Only in the field is it possible to know a tithe of the hindrances and barriers to the progress of missions in Central Africa, requiring, as they do, unlimited patience, strong faith, and steady, plodding toil on the part of those who would succeed.”

In referring to the Bailundu station, he says:—

“There is not only sowing, but reaping, though long deferred, has at last begun to cheer the workers. Twice on Sunday the large meetinghouse was well filled with attentive hearers, both men and women, besides a well-attended Sabbath-school held between the services.”

The cuts which we give herewith, by the permission of the publishers of Dr. Johnston's volume, are not an adequate representation of the fine photogravures which adorn the book, but they present scenes along the route which our missionaries take in going from the coast to Bailundu. Such stockades as are here pictured are common in Africa. The Olombingo Mountains are between Cisangi and Bailundu.

NEVER AGAIN IN A LIFETIME.

NEVER again, probably, in a lifetime will there be such a call on men and women of wealth to contribute to missionary work at home and abroad. The number of givers has greatly decreased. The times are hard, affecting small givers as never before. Many who depend upon their daily earnings are thrown out of employment. Others receive barely enough for the support of their

families. Many who were formerly in business for themselves are in the employ of larger houses. Especially is it hard for those who have lived on salaries, now greatly reduced if not entirely cut off. In these circumstances all our benevolent societies find themselves greatly embarrassed for the means of carrying on their work. No one anticipates that this condition of things is to last very long. The experiences of the past, in 1837 and in 1857, indicate this. What is needed is temporary relief, to meet present emergencies. This must come from those who appreciate the situation and have the means to furnish relief. To do this is at once a duty and a great privilege, such as comes but seldom in the experience of a church.

At the opening of this new year the circumstances of our Board are peculiar. Without entering into the causes which have led to the present burden of debt, — as the steady growth and enlargement of the work abroad and the inadequate means at the disposal of our missionaries to meet their increasing demands, — the Prudential Committee, while generously attempting to carry the debt without retrenchment on last year's appropriations, find themselves confronted with a call for nearly \$100,000 more, to improve opportunities opening on every hand, the fruit of past success. Leaving, then, the debt to be met by thank-offerings and special donations, and leaving for the present these special calls unanswered, there will still be need of the most strenuous endeavor to meet the current expenses of the work now in hand, or further debt will be incurred and great disaster follow. So many who have given hitherto at a sacrifice can no longer give at all, that we must now look to those who have given generously indeed before but without real sacrifice, to enlarge their offerings until of them too it may be true that they have done *what they could*. There are, doubtless, many even now among our churches who could, without serious inconvenience, render the help so much needed at this juncture, and improve an opportunity such as may never come to them again, one which if wisely improved will be to them a source of joy in all future ages, joy that they have thus been workers together with God for the fulfilment of his purpose of love to the world.

SPECIAL OBJECTS.

TO SUNDAY-SCHOOLS, YOUNG PEOPLE'S SOCIETIES, AND CHURCHES.

REPEATED calls are coming from Sabbath-schools, Endeavor Societies, and individuals for Special Objects for which they may make gifts. Many donors desire to support a native pupil, or teacher or preacher, requesting the name of the beneficiary and also an occasional personal letter. Such a desire is most natural; but there are many difficulties: —

1. The several thousands of native pupils and helpers are not known by name at our rooms.
2. The special gifts for their support can only be designated by a missionary on the ground.
3. These missionaries are already overburdened, and this task is a most delicate one to adjust.

4. Few of the natives can write in English. A letter must have a translator. It is not an easy task.

5. Missionaries assure us that the results upon the natives of such correspondence are not happy, and many of them decline to put natives in communication with donors in America.

In commending these facts to the consideration of donors we are happy to suggest a most natural and regular way in which our friends may be brought into close connection with our work abroad. We give herewith a list of objects calling for aid. Of them it should be said with emphasis:—

They are approved by our several missions as objects of first importance.

They belong to the regular appropriations of the Board; to them our support is pledged.

They should have the preference over any individual appeal.

Will not our Sunday-schools, Endeavor Societies, churches, or individuals study these interests, select the mission, then the particular object, and then send the money to our treasurer, Langdon S. Ward, Esq., No. 1 Somerset Street, Boston, Mass.? For our part, we will do all we can to send to the donors copies of occasional letters from the field, describing the scope and character of the work aided. More than 200 schools, societies, or individuals have tried this method and have received communications of interest from these rooms. In this department, correspondence should be had with the Editorial Secretary, Rev. E. E. Strong, No. 1 Somerset Street, Boston, Mass.

We are glad to put before our donors this way of using a small amount of money so as to make it the most helpful in the work.

LIST OF SPECIAL OBJECTS.

ZULU MISSION (SOUTH AFRICA).

Ten theological students, Adams, care of Messrs. C. W. Kilbon and C. N.

Ransom average \$30.00 each

Ten pupils in High School, Adams, care of Mr. George B. Cowles " 25.00 "

EUROPEAN TURKEY.

Twenty pupils, Collegiate and Theological Institute, Samokov, care of Rev.

H. C. Haskell " \$25.00 "

WESTERN TURKEY.

Sixty-two native preachers¹ from \$90.00 to \$250.00 "

Forty-eight village schools¹ " 40.00 to 150.00 "

Twelve pupils in Theological Seminary, Marsovan, care of Rev. J. F. Smith 40.00 "

Twelve pupils in Anatolia College, Marsovan, care of Rev. C. C. Tracy 25.00 "

Twelve pupils in High School, Bardezag, care of Rev. Robert Chambers 25.00 "

CENTRAL TURKEY.

Thirty-five native preachers¹ from \$90.00 to \$175.00 "

Thirty village schools¹ " 40.00 to 125.00 "

Six pupils in Theological Seminary, Marash, care of Rev. L. O. Lee 40.00 "

EASTERN TURKEY.

Fifty-seven native preachers¹ from \$50.00 to \$130.00 "

Forty-three village schools¹ " 20.00 to 75.00 "

Seven pupils in Theological Seminary, Harpoot, care of Rev. H. N. Barnum 45.00 "

Ten pupils in High School, Mardin, care of Rev. C. F. Gates 25.00 "

¹ Under the care of the missionaries at the several stations of the mission.

MADURA (SOUTHERN INDIA).

Forty mission village schools ¹	from \$30.00 to \$50.00 each
Fifty native preachers ¹	" 40.00 to 60.00 "
Eighteen pupils, Pasumalai Seminary and College, care of Messrs.	
G. T. Washburn and J. P. Jones	" 20.00 to 60.00 "

MARATHI (WESTERN INDIA).

One hundred and twenty mission village schools ¹	" \$40.00 to \$60.00 "
Twenty-three native preachers, average expense ¹	60.00 "
Fifty-three Bible readers ¹	average 40.00 "

CEYLON.

Ten students in Training School, Tillipally, care of Rev. T. S. Smith	" \$25.00 "
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JAPAN.

Seventy students for ministry, care of Rev. J. D. Davis	" \$30.00 "
Twenty-five Japanese preachers ¹	from \$75.00 to 100.00 "

NORTH CHINA.

Thirty native preachers and helpers ¹	average \$75.00 "
Ten theological students, Tung-cho, care of Rev. Chauncy Goodrich	" 40.00 "
Thirty pupils in College, Tung-cho, care of Rev. D. Z. Sheffield	" 35.00 "
Seven day-schools ¹	from \$75.00 to 100.00 "

FOOCHOW (CHINA).

Twenty native helpers ¹	average \$75.00 "
Five theological students, Foochow, care of Rev. Charles Hartwell	" 40.00 "
Ten pupils in High School, Foochow, care of Rev. L. P. Peet	" 30.00 "

MICRONESIA.

Five pupils, Marshall Islands Training School, care of Dr. E. M. Pease	" \$20.00 "
Six native preachers in the Marshall Islands, care of Dr. E. M. Pease	" 50.00 "
Six native preachers in the Gilbert Islands, care of Rev. I. M. Channon	" 50.00 "

APPLIED CHRISTIANITY IN THE HOKKAIDO:

AN ATTEMPT AT PRISON REFORM IN JAPAN. No. II.

BY REV. W. W. CURTIS, OF SENDAI.

LAST month some account was given of the great work begun in the prisons of Japan, located in the great northern island, the Hokkaido. The story of the way in which this experiment came to be attempted may now be told. I have heard it from the lips of those who were moved of God to undertake it, and have before me as I write notes penned by them to aid me in making this record. They speak with great modesty but with the deep conviction that they were called of God to undertake this work—and that what has already been done is but the small beginnings of what God is going to do for this class of people for whom they labor.

The pioneer in this work was Taneakira Hara, who was one of the first to become a Christian in New Japan. He was baptized in 1874, at the same time with a number who have become prominent as preachers. Mr. Hara decided

¹ See footnote on page 56.

not to give up his business, which was mining, but wishing to engage, indirectly at least, in Christian work he started a bookstore for the sale of Bibles and other religious publications. This store, the *Fujiya*, is the oldest of all Christian bookstores and publishing houses, and has sold more religious books than any other house in Japan. Mr. Hara did not confine himself, however, to religious publications. A political pamphlet written by him was the instrumental cause of a complete change in all his plans for life. It happened in this wise.

In 1883 several members of the Liberal party gave offence to the government by some of their political utterances, and were arrested, among them Mr. Kono, now the leader of that party in parliament. Mr. Hara, sympathizing with them and disliking the government's attempt to prevent freedom of speech, published a little book containing the pictures of these men, with a sketch of their lives, and no doubt giving his own opinion on the subject of free speech. For this he also was arrested, and was sentenced to three months' imprisonment. To quote his own graphic words, "I crept into the gates of the prison. Immediately my clothes turned red.¹ I was taken along with three robbers into a room where were kept over 100 prisoners, though at that time they were all out at work. Sitting down quietly on the mats, I looked around and saw seated at a table a man evidently in charge of the room, although a prisoner. He was eyeing me intently as though trying to recall something. At length he beckoned to me, and still looking most earnestly at me as I drew near, he asked, 'Do you know me? I know you, but cannot recall your name.' But I did not know him at all, nor could I believe that I could have a friend among the criminals in prison. He was impatient to know who I was. I told him that I was a bookseller and my shop was on Ginza Street. No sooner had I said this than he slapped his hand on his knee with the cry, 'Ah! you are a Jesus-teacher! Yes, it was you! But how did you happen to come here? At all events your misfortune is my good fortune, and heaven's will may have been in it.' Then with great politeness he went on to say, 'How fortunate I am to meet you again, teacher. I have seen you time and again in my dreams. I never expected to see you here, but my heart's request to meet you again is granted to-day.' He seemed full of joy and thankfulness, and continued, 'I committed a great crime, a robbery, on account of which my conscience troubled me exceedingly. One evening walking along Ginza Street I happened on a crowd to whom a man was preaching. I stopped to listen. You were that preacher; I cannot forget that.'

"So the man said, but I never used to preach, and do not remember that I ever stood before my shop and spoke to the passing people. Yet it may be that the Lord guided me to speak on that one occasion. He went on: 'As you spoke you said, "What is more bitter to the human heart than the consciousness of sins and crimes? Bodily pain, though severe, is easily borne compared with the pain of remorse. It is only the salvation of Jesus Christ, the Lord of Peace, that can give comfort to the repenting heart."' My heart was, indeed, in most bitter agony at that time, and nothing could give me any peace or comfort. Having heard from you that there is a salvation which can take away the sufferings of sin, I longed to know more about it. But it was not long before I was bound and put in prison as the result of my crimes. Suffering is painful, yet

¹ The prison garb in Japan is of a brick-red color.

physical punishment brought a feeling of comfort as paying back in a measure my debt of crime, yet it did not free me from my mental suffering, and how could I get rid of this torture? No deed, no thought, no repentance could release me from it. Finally I bought this Bible' (he took one out from under the table and showed it to me); 'but though I have the Bible I cannot yet understand the true meaning of salvation, and have been daily asking God's guidance, and now here is my opportunity, though it is your misfortune.' Tears of joy and gratitude were in his eyes, and I myself felt very thankful. In the meantime the prisoners had finished their work and came back to the room, and the man was at once very busy among them. Soon they began to call me the Jesus-teacher.

"The officials gave me permission to teach the Bible and talk about Christianity every night, and I was able to work very pleasantly among them. Coming into familiar contact with them and studying their minds carefully I found that none of them were originally vicious, but that all had fallen into their wretched, miserable condition from pressure of circumstances, and that if instructed and guided in a right way there was much hope of their reformation. It seemed to me a most pitiable thing that the criminals suffer severely in prison, under cruelly strict punishment, the government regarding them as incurably diseased with crime, and giving them no instruction good or bad; then when they come out of prison they are despised generally and hated, whatever they say or do. So thinking, I spent my term of imprisonment in careful study of the criminals. As for myself this imprisonment was the bitterest suffering of my life. During it I was dangerously ill with typhoid fever. But the hand of the Lord was upon me in my sad condition. His voice was in my ears, and I received constant peace from him. I had joy in my troubles and passed my days in prison with a thankful heart."

Mr. Hara says that after his release he could not but heed the scriptural injunction to "remember those in bonds as bound with them." He had been in prison, and his thoughts were now constantly of the prisoners. He talked with his friends about them and their needs; and, unable to keep still on the subject, he published a pamphlet on the condition of the prisoners, adding his opinion as to how it might be improved. This pamphlet attracted the attention of the chief prison officials, who became deeply interested in his views. They set him to inspecting the prisons throughout a large section of the country and to reporting on their condition. He had frequent talks with the head of the prison department, Mr. Ishii, and with others, about the great importance of prison reform, and expressed the opinion that the difficult work of reforming criminals could never be done except by those who have a true spirit of self-sacrifice. Asking the chief to point out any among the many prison officers throughout the whole country who had this spirit, the answer was, with a sigh, that not one could be found. The answer moved Mr. Hara very strongly, and raised in his mind the question whether he ought not to give himself to the work. But he had chosen bookselling as his profession, and it was hard for him to give it up for such a calling.

His mind, however, was not at rest. He could not attend to his business. He could think of nothing else until this question of duty was decided. He

frequently went alone to the Nihonbashi church where he belonged, and kneeling down by the lonely pulpit would think and think and pray. He passed a week waiting for the command of the Lord, the words (Acts 22:15) repeatedly knocking at his heart, "For thou shalt be his witness unto all men of what thou hast seen and heard." Then the decision was made, and, though opposed by relatives and friends, he renounced his worldly ambitions and gave his life to the work of improving the prisons.¹ When he informed Mr. Ishii of his decision, he found that the Lord had been preparing a place for him, for he was at once told that the "Temporarily-Receiving Prison" of Hyōgo (Kōbe) was seeking for a moral instructor and that he could have that position. When he came to meet the superintendent of this prison, to his surprise he found in him a fellow-Christian from Tōkyō, Mr. Sakabe, a member of Mr. Kozaki's church. And so he was able to give instruction as he pleased, without interference.

After working in the Hyōgo prison about three years, Mr. Hara visited the Hokkaido, and at the newly established prison in Kushiro province he received a hearty welcome from the superintendent, Mr. Oinue, already spoken of, who openly said that what was needed in prison instruction was Christian principles. His earnest desire for a Christian instructor moved Mr. Hara greatly. Then, too, he saw in that prison many whom he had instructed in the Hyōgo prison, and though he had no chance to talk with them, there was an appealing look on their faces and often tears in their eyes as they saw him, as though they were longing for his sympathy and counsel. Their stay in the Hyōgo Receiving Prison was brief, but here they were to spend at least twelve years, and he felt that this was the place to do good. So he resolved to break the ties that bound him to Kōbe, and go to the wilds of the Hokkaido. He was urged by the government to become a prison official in Tōkyō, but he wanted to work directly for the prisoners, and his request for permission to go to Kushiro was granted.

His going was the beginning of Christian instruction in the Hokkaido prisons. Before this the instruction was wholly in the hands of the Buddhists, and the superintendents, with the exception of this one at Kushiro, favored Buddhism. Providentially the transfer of Superintendent Oinue from Kushiro to Sorachi prison gave him an opportunity to appoint the instructor there. Providentially too his successor as superintendent at Kushiro was from Okayama, where his wife was a member of the church. He recommended Mr. Oinue to apply for an instructor to Mr. Kanemori, his wife's former pastor, who had removed to Tōkyō. Mr. Kanemori's departure from his early faith into extreme liberalism and his final withdrawal from the ministry are deeply deplorable; but he did a good work before his defection, and one of his best deeds was his recommendation of Pastor Tomeoka, of Tamba, and his advice to him to accept this invitation to a Hokkaido prison.

Mr. Tomeoka, who has become very prominent in this work, was a graduate of the Vernacular Theological Course at the Doshisha University, and had been preaching with much devotion and success for three years. He had become deeply interested in Christianity's relations to sociological problems. "Christianity and Pauperism," "Christianity and Business," "Christianity and Philanthropy," "Christianity and Prison Reform," and subjects like these were often

in his thoughts, with the feeling that Christianity is too often a thing of words and too seldom of practice. He had little inclination, however, to accept this invitation, which came to him so unexpectedly, until Mr. Hara wrote to him from Kushiro, telling him about the condition of the Hokkaido prisons and the importance of moral instruction there. Then the question of duty arose. Ought he to go? Ought he to give up his cherished plans of pastoral work? He turned again and again to his friends for advice, but got little encouragement from them. He spent whole nights in prayer and meditation. It was three months before he could decide to give up his pastorate and attempt this new work, but at last he made up his mind that the call was of God and that he must give himself to this work.

He reasoned with himself, as he says, somewhat after this fashion: "These convicts may be difficult to reform, yet they are men, our brothers, and there is no reason why we should dread them or be disgusted with them as though they were dogs or wolves or bears. Our heavenly Father created them, and we can save them by his Word, the Bible. The Buddhist priests, who are the chaplains of the prisons of Japan, cannot reform these criminals who are under the heavy pressure of iron chains. To do this is the mission of Christians. There is more joy in heaven over the one sinner that repents than over the ninety and nine righteous persons that need no repentance. Now I am going to try and get this worst sinner into heaven." Unmoved by the coolness of some of his fellow-Christians, who thought his going a sign of declining faith and of a desire for office and salary, he went with joy in his heart to work for the reformation of the Hokkaido convicts. This was in April, 1891.

Mr. Tomeoka was anxious to get all the light and all the help he could on the subject of prison reform, and within a year he had heard of and purchased Dr. Wines' book, "The State of Prisons and Child-saving Institutions in the Civilized World." The more he studied it the more convinced he was that prison reform cannot be accomplished except through Christian principles. He saw that the prison reform of the Western world is one of the social movements of Christianity, and felt more deeply than before that if the Japanese prisons are to be reformed it must be done by those who feel deeply the love of Christ in their hearts. In Dr. Wines' book, that standard work on prison reformation, he found great help in his labors in Sorachi prison. Then he got hold of the Reports of the Prison Congress in America. Through his study he has become intensely interested in the "Indeterminate Sentence System," the "Elmira System" as it is often called, and has entered into correspondence with Superintendent Brockway of Elmira, and with Secretary Round of the New York Prison Association, seeking for information and advice from them.

He is very enthusiastic about this "Indeterminate Sentence System," regarding it as the ideal system. He is interesting his fellow-workers in the subject, and hopes in time to see it adopted throughout Japan. Whether this desirable result is to be attained or not, the zealous labors of these men in reforming the prison system of Japan is sure to bear rich fruit.

The instruction given in these prisons may be classified as follows:—

1. *Moral instruction* by a lecture on Sunday to all of the prisoners, attendance being compulsory. Distinctively Christian teaching is not brought into this

address because among the prisoners are Buddhists and Shintoists and Confucianists, and to all religious freedom is guaranteed.

2. *Religious instruction on the Sabbath.* The study of the Bible and explanation of Christian truth for an hour succeeding the moral lecture, attendance upon which is voluntary.

3. *Daily instruction in the cells,* there being usually some six or eight together. This instruction is either moral or religious, and sometimes takes the form of answers to the questions of the prisoners.

4. *Individual instruction.* Meeting the men privately for personal advice, a method valued highly for its good results.

5. *Educational,* to those under twenty in common-school branches.

The work being done by Messrs. Hara and Tomeoka and their associates is a grand work, a hopeful work. Many of these criminals, it seems certain, can be reclaimed. Mr. Hara has told us that they are not originally vicious, but have fallen into crime through pressure of circumstances. My own opinion is that they are by no means so depraved as men under like sentence in America. Not having sinned against such great light, they are not so hardened as criminals in a Christian land are likely to be. I have slept under the same roof with 200 of these convicts and their guards. It was in an immense log hut in the forest. There were no doors in the hut; the men were not chained. There were but two guards on duty, one at either end of this great building; and these convicts probably had all of them at least ten years to serve. It was hard to realize the fact at the time, but they were spending night after night through the summer as quietly as we spent that night. I have seen some 400 of these men listening for the first time in their lives to a Christian sermon, and have seen their eyes glisten and the teardrops start as they were told of the blessed invitation of the mighty Saviour who was meek and lowly of heart, with the invitation, "Come unto me all ye that labour and are heavy laden, and I will give you rest." To give the gospel to such men is surely hopeful work.

The success of these noble Christian teachers is seen not simply in their direct teaching of the prisoners, but in the influence of their words and example upon the officers and guards. Reform in prison management, as well as in the character of the prisoners, is their aim. And this reform is coming! This humble effort in practical Christianity in these Hokkaido prisons, if it goes on, is to revolutionize in time the treatment of criminals throughout Japan. And prison reform in Japan will result eventually in prison reform throughout the Orient. Well may these men toil on in hope and faith as they think of the opportunity that God has given them! But they need our prayers and our sympathy and encouragement in this work.

And their opportunity is not theirs alone. The work going on in these prisons affords an immediate and direct opportunity in each of the communities where they are located for doing a religious work outside of these prisons, an opportunity which ought to be improved for making each place a centre of Christian influence for the surrounding region. An able evangelist should be put in each of these places to coöperate with the prison instructor in work among the officers and guards and among the citizens of the place. This should be made an important factor in the evangelization of the Hokkaido. These are open doors set

before God's people that ought to be entered. Some of them have already been entered. For others the plans have already been laid for entering. As we pray "Thy kingdom come," let us not forget these practical efforts toward the realization of the Kingdom, but pray specifically for the speedy success both of the prison work and of these outside labors.

One other reason why this work humble in its beginnings, yet growing, as it seems to me, like the mustard seed, should enlist our prayers. It is this: an application of Christian principle such as this of prison reform is an evidence of the practical nature, the social value of Christianity so convincing that when once seen in successful operation it must aid grandly toward the breaking down of prejudices among the millions of Japan. Many factors are at work breaking these down and leavening the popular mind, and among the many prison reform bids fair to become a not insignificant one.

HEATHEN CLAIMS AND CHRISTIAN DUTY.

BY MRS. ISABELLA BIRD BISHOP, F.R.G.S. AND HONORARY FELLOW OF THE ROYAL SCOTTISH GEOGRAPHICAL SOCIETY.

From an Address delivered at the Anniversary of the Gleaners' Union of the Church Missionary Society, in Exeter Hall, London, November 1, 1893.

It is not as a mission worker in even the humblest department of mission work that I have been asked to speak to-night, but as a traveler, and as one who has been made a convert to missions, not by missionary successes, but by seeing in four and a half years of Asiatic traveling the desperate needs of the un-Christianized world. There was a time when I was altogether indifferent to missions, and would have avoided a mission station rather than have visited it. But the awful, pressing claims of the un-Christianized nations which I have seen have taught me that the work of their conversion to Christ is one to which one would gladly give influence and whatever else God has given to one.

In the few words that I shall address you to-night, I should like (for I cannot tell you anything new or anything that you do not already know) just to pass on some of the ideas which have suggested themselves to my own mind in my long and solitary travels, and perhaps especially since I came home, full of the needs of the heathen world, and to some extent amazed at the apathy and callousness of the Christian Church at home. I have visited the Polynesian Islands, Japan, Southern China, the Malay Peninsula, Ceylon, Northern India, Cashmere, Western Thibet, and Central Asia, Persia, Arabia, and Asia Minor. In each of these countries I have avoided, as much as possible, European settlements, and have scarcely lingered so long as I could have wished at mission stations. My object was to live among the people, and I have lived much in their own houses and among their tents, always with a trustworthy interpreter, sharing their lives as much as possible, and to some extent winning their confidence by means of a medicine-chest which I carried. Wherever I have been I have seen sin and sorrow and shame. I cannot tell of fields whitening unto the harvest, nor have I heard the songs of rejoicing laborers bringing the sheaves home. But I have seen work done, the seed sown in tears by laborers sent out

by you, honest work, work which has made me more and more earnestly desire to help the cause of missions from a personal knowledge of work in the mission field, but not among the lower races, or the fetich-worshippers, or among the simpler systems which destroy men's souls. The reason, perhaps, why I have seen so little missionary success is because the countries in which I have traveled are the regions of great, elaborate, philosophical, religious systems, such as Buddhism, Hinduism, and Mohammedanism.

Naturally among those at home there is a disposition to look at the work done. On my own part there may be too great a disposition, possibly, to look at the work left undone, because to me it seems so vast and so appalling. The enthusiasm of Exeter Hall has in it something that to many is delightful and contagious. We sing hopeful, triumphant hymns, we hear of what the Lord has done, of encouragements which a merciful God gives to inadequate and feeble efforts, and some of us perhaps think that little remains to be accomplished, and that the kingdoms of this world are about to become "the kingdoms of our God and of his Christ." But such is not the case, and I think that we may, instead of congratulating ourselves upon the work done, though we are thankful for what God has enabled us to do, bow our heads in shame that we have done so little and served so little. And I would like to-night that we should turn away from these enchantments, for enchantments they truly are, and set our faces towards the wilderness, that great, "waste, howling wilderness" in which one thousand millions of our race are wandering in darkness and the shadow of death, without hope, being "without God in the world."

The work is only beginning, and we have barely touched the fringe of it. The natural increase of population in the heathen world is outstripping at this moment all our efforts; and if it is true, and I believe it has never been contradicted, that four millions only have been baptized within this century, it has been also said without contradiction that the natural increase of the heathen world in that time has been two hundred millions, an awful contemplation for us to-night. It is said that there are eight hundred millions on our earth to whom the name of Jesus Christ is unknown, and that ten hundred and thirty millions are not in any sense Christianized. Of these, thirty-five millions pass annually in one ghastly, reproachful, mournful procession into Christless graves. They are dying so very fast! In China alone, taking the lowest computation of the population which has been given, it is estimated that fourteen hundred die every hour, and that in this one day thirty-three thousand Chinese have passed beyond our reach. And if this meeting were to agree to send a missionary to-morrow to China, before he could reach Chinese shores one and a half millions of souls would have passed from this world into eternity. Nineteen centuries have passed away, and only one third of the population of our earth is even nominally Christian.

We are bound to face these facts and all that they mean for us to-night, and to ask ourselves how we stand in regard to this awful need of the heathen world. We have in this country 43,000 ordained ministers. If we were to be treated as we treat the heathen, we should have but 220 workers for the United Kingdom, of which number seventy would be women. In China alone we have but one missionary for half a million of people, as if we were to have one minister for

Glasgow, or Birmingham, or Manchester, or one of our large cities. I think we may say that to us indeed belongeth shame for this, our neglect. The Moravians, as perhaps most here know, have one missionary out of every sixty of their members. We have but one out of every 5,000 of our members. Theirs is an example that we can follow. Were we equally impressed with love and obedience, we should have 200,000 missionaries, and our contributions would be £20,000,000 a year. What an object this is to arouse the sleeping conscience with! We spend £140,000,000, or three guineas a head, upon drink; we smoke £16,000,000, and we hoard £240,000,000, while our whole contributions for the conversion of this miserable world are but one and a half million pounds, or ninepence a head. These statistics are dry enough, but they are filled with meaning, and an awful meaning if we would only dwell upon them, each one of us to-night in our own heart in the sight of God.

I think that we are getting into a sort of milk-and-water view of heathenism, not of African heathenism alone, but of Buddhism, Hinduism, and Mohammedanism also, which prevail in Asia. Missionaries come home, and they refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When traveling in Asia, it struck me very much how little we heard, how little we know, as to how sin is enthroned and deified and worshipped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. The morals of Mohammedan countries, perhaps in Persia in particular, are corrupt, and the imaginations very wicked. How corrupt Buddhism is, how corrupt Buddhists are! It is an astonishment to find that there is scarcely a single thing that makes for righteousness in the life of the un-Christianized nations. There is no public opinion interpenetrated by Christianity, which condemns sin or wrong. There is nothing except the conscience of some few who are seeking after God "lest haply they might feel after him who is not far from every one of us." And over all this seething mass of sin and shame and corruption hovers "the ruler of the darkness of this world," rejoicing in the chains with which he has bound two thirds of the human race.

Just one or two remarks as to what these false faiths do. They degrade women with an infinite degradation. I have lived in zenanas and harems, and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are—the intellect dwarfed, so that the woman of twenty or thirty years of age is more like a child of eight intellectually; while all the worst passions of human nature are stimulated and developed in a fearful degree; jealousy, envy, murderous hate, intrigue, running to such an extent that in some countries I have hardly ever been in a women's house or near a women's tent without being asked for drugs with which to disfigure the favorite wife, to take away her life, or take away the life of the favorite wife's infant son. This request has been made of me nearly two hundred times. This is only an indication of the daily life of whose miseries we think so little, and which is a natural product of the systems that we ought to have subverted long ago.

It follows necessarily that there is also an infinite degradation of men. The whole continent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppression, official corruption, which is worst under Mohammedan

rule: of all things which are the natural products of systems which are without God in Christ. There are no sanctities of home; nothing to tell of righteousness, temperance, or judgment to come, only a fearful looking for in the future of fiery indignation from some quarter, they know not what; a dread of everlasting rebirths into forms of obnoxious reptiles or insects, or of tortures which are infinite and which are depicted in pictures of fiendish ingenuity.

And then one comes to what sickness is to them. If one speaks of the sins, one is bound to speak of the sorrows too. The sorrows of heathenism impressed me, sorrows which humanitarianism, as well as Christianity, should lead us to roll away. Sickness means to us tenderness all about us, the hushed footfall in the house, everything sacrificed for the sick person, no worry or evil allowed to enter into the sickroom, kindness of neighbors who, maybe, have been strangers to us, the skill of doctors ready to alleviate every symptom—all these are about our sickbeds, together with loving relations and skilled nurses; and if any of us are too poor to be nursed at home there are magnificent hospitals where everything that skill and money can do is provided for the poorest amongst us. And, besides, there are the Christian ministries of friends and ministers, the reading of the Word of God, the repetition of hymns full of hope—all that can make a sickbed a time of peace and blessing enters our own sickroom, and even where the sufferer has been impenitent, He “who is able to save to the very uttermost” stands by the sickbed ready even in the dying hour to cleanse and receive the parting soul. In the case of the Christian the crossing of the river is a time of triumph and of hope, and “O Death, where is thy sting? O Grave, where is thy victory?” sounds over his dying bed.

But what does sickness mean to millions of our fellow-creatures in heathen lands? Throughout the East sickness is believed to be the work of demons. The sick person at once becomes an object of loathing and terror, is put out of the house, is taken to an outhouse, is poorly fed and rarely visited, or the astrologers or priests or medicine-men or wizards assemble, beating big drums and gongs, blowing horns, and making the most fearful noises. They light gigantic fires and dance round them with their unholy incantations. They beat the sick person with clubs to drive out the demon. They lay him before a roasting fire till his skin is blistered and then throw him into cold water. They stuff the nostrils of the dying with aromatic mixtures or mud, and in some regions they carry the chronic sufferer to a mountain top, placing barley balls and water beside him, and leave him to die alone. If there were time, I could tell you things that would make it scarcely possible for anyone beginning life without a fixed purpose to avoid going into training as a medical missionary. The woe and sickness in the un-Christianized world are beyond telling, and I would ask my sisters here to remember that these woes press most heavily upon women, who in the seclusion of their homes are exposed to nameless barbarities in the hour of “the great pain and peril of childbirth,” and often perish miserably from barbarous maltreatment.

This is only a glimpse of the sorrows of the heathen world. May we seek to realize in our own days of sickness and the days of sickness of those dear to us, what illness means for those millions who are without God in the world, and go from this meeting resolved, cost what it may, to save them from these woes

and to carry the knowledge of Christ into these miserable homes ! What added effort can we make ? The duty of all Christians towards missions has been summed up in these words, "Go. Let go. Help go." The need for men and women is vast, and I see many young men and young women here who perhaps have not yet decided upon their lifework. Then go. Young Christian friends, here is the noblest opening for you that the world presents. A life consecrated in foreign lands to the service of the Master is, I believe, one of the happiest lives that men or women live upon this earth. It may be that advancement in the professions at home may be sacrificed by going to the foreign field, but in the hour when the soldier lays his dinted armor down, after the fight has been fought, and the hands which were pierced for our redemption crown his brow with the Crown of Life, and the prize of the high calling of God is won, will there be one moment's regret, think you, for the abandoned prizes of the professions at home ? "Let go." Help others to go by rejoicing in their going, by giving them willingly.

Then comes the other great question of "Help go," and this subject of increased self-sacrifice has occupied my thoughts very much indeed within the last few months. Our responsibilities are increased by our knowledge. We pray God to give the means to send forth laborers. Has he not given us the means ? Have we not the means to send forth missionaries, have not our friends the means ? And when we pray to God to give the means, may we not rather pray him to consume the selfishness which expends our means upon ourselves ? Dare we, can we sing such hymns as

"All the vain things that charm me most,
I sacrifice them to his blood,"

and yet surround ourselves with these "vain things" — the lust of the eyes and the vainglory of life ? Our style of living is always rising. We are always accumulating. We fill our houses with pleasant things. We decorate our lives till further decoration seems almost impossible. Our expenditure on ourselves is enormous ; and when I returned from Asia two years ago I thought that the expenditure on the decoration of life among Christian people had largely risen, and I think so still, and think so increasingly. Now, we have many possessions. We have old silver, we have jewelry, objects of art, rare editions of books, things that have been given to us by those we have loved and which have most sacred associations. All these would bring their money value if they were sold. May we not hear the Lord's voice saying to us in regard to these, our treasured accumulations, "Lovest thou Me more than these ?" It is time that we should readjust our expenditure in the light of our increased knowledge ; and not in the light of our increased knowledge alone, but that we should go carefully over our stewardship at the foot of the cross of our Lord Jesus Christ, in the light of those eyes which closed in death for our redemption.

The time is almost at an end, and yet there are one or two things I should like to say. There can be no arbitrary law about giving. If we readjusted, by our increased knowledge, personal needs and Christ's needs at the foot of the cross, each one of us here to-night would be sure, I think I may say, to do the right thing. Let us be honest in our self-denial, and not think that we are carrying the burdens of this great, perishing, heathen world by touching them

lightly with our fingers, but let us bear them till they eat into the shrinking flesh, and so let us fulfil the law of Christ. Let us entreat him, even with strong crying and tears, to have mercy, not on the Christless heathen, but on the Christlessness within our own hearts, on our shallow sympathies and hollow self-denials, and on our infinite callousness to the woes of this perishing world, which God so loved that he gave his only Son for its redemption.

In conclusion let me say that the clock which marks so inexorably the time allotted to each speaker marks equally inexorably the passing away of life. Since I began to speak—and it is a most awful consideration—two thousand five hundred human beings at the lowest computation have passed before the bar of God. And though the veil of the Invisible is thick, and our ears are dull of hearing, can we not hear a voice saying to each of us, “What hast thou done?” “The voice of thy brother’s blood crieth unto me from the ground.”

Every minute eighty-three of our Christless brethren and sisters are passing into eternity.

The fields are white unto harvest, but who is to be the reaper? Is it to be the Lord of the harvest, or him who has been sowing tares ever since the world began? Let each of us do our utmost by any amount of self-sacrifice to see that it shall be the Lord of the harvest. And may the constraining memories of the cross of Christ, and the great love wherewith he loved us, be so in us that we may pass that love on to those who are perishing. “We know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor,” and we hear his voice to-night, ringing down through ages of selfishness and luxury and neglected duty, solemnly declaring that the measure of our love for our brethren must be nothing less than the measure of his own. May he touch all our hearts with the Spirit of self-sacrifice, and with the inspiration of that love of his, which, when he came to redeem the world, KEPT NOTHING BACK !

Letters from the Missions.

European Turkey Mission.

HASKEUY AND PHILIPPOPOLIS.

UNDER date of December 9, Mr. Marsh writes of the prosperous work at Merichleri, under its new pastor, and of a visit recently made at Haskeuy, of which he says:—

“The pastor-elect, Mr. P. Theodoroff, who, with his wife, arrived there from the United States November 17, has entered into the work heartily, happily, and with much satisfaction to the church. He is a native of a village near that town, and while attending school there became acquainted with the evangelical Christians

and their views. They now choose him for their pastor. Of course it remains for him to show his quality and prove his worth. He seems to be well fitted to do a good work. His mode of life abroad must have been different from what he can expect here in this service. But he seems disposed to cast in his lot joyfully with his church, and has already accepted such terms for support from his people as put him on a par with other pastors here, and does not put off indefinitely the day of self-support by the churches. I found the friends with beaming faces because their pulpit is again supplied. This church, with its pastor and his wife, its

experienced Bible-woman, and its energetic teacher, is well prepared for aggressive work in a hopeful field. Mr. Theodoroff and wife are very thankful to personal friends in America who have privately helped them to enter this work.

"Our church in Philippopolis finds ground for encouragement. At the November communion five new members were received on confession. They are all young people. We anticipate lives of usefulness for them. In September a Society of Christian Endeavor was formed in our Church. It includes all, older and younger, who wish to undertake its pledges and work. It means life and work. It now numbers thirty-two members. All phases of church life have improved since its organization, and the prayer-meetings one hundred per cent.

"I am just sending to the treasurer the contributions from our church for the past year to the treasury of the Board for foreign work. While it is no large sum, it is of worth to the church, for it means a sense of gratitude for blessings received and of obligation to do for others. This is the second year that this church, through the suggestion and persistence of the pastor, has made regular contributions for foreign work at the monthly concerts."

Eastern Turkey Mission.

WANT AND SUFFERING.

ALL the letters from this mission speak in sad terms of the sore distress into which the people are plunged by reason of the high price of provisions. Mr. Cole, of Bitlis, speaks of wheat as being seven and eight times the ordinary price, so that it is even higher than during the great famine of thirteen years ago. Mr. Macallum writes from Erzroom, November 11:—

"I have just returned from a tour to Passin, and have to report that though the condition of this district is not as bad as that of Khanoos, it is very distressing. Nearly all those who were absolutely destitute have fled into Russia in the hope

of finding relief there, and it is estimated that one third of the Armenian population of Passin has thus emigrated. I think that estimate is rather high, but certainly large numbers have gone. From the village of Todoveran alone twenty-one families have gone. Of those who remain fully one half have not more than enough food to last them for two months. After that, in the depth of the winter, their condition will be hard indeed. It struck me as quite a touching incident when in Komatzor village I asked the brethren what they could do for a teacher if one were sent to them. They promised fuel for the schoolhouse, and as much of the teacher's food as they could give. When I asked how much that would be, each one began to tell how much he could give. One man who has four children and scarcely enough provision for two months, and absolutely no knowledge as to what he will do after that is exhausted, promised six pounds of flour; another, nearly as badly off, promised eight pounds, and so on, each one from the depth of his poverty giving something. I am sorry to have to add that, owing to the financial straits of the Board, we cannot help these poor brethren, though they earnestly plead that they may not be deprived of the bread of life as well as of the bread which perisheth."

Several days later Mr. W. N. Chambers writes about Todoveran:—

"Last week a band of Koords entered the village of Todoveran, one of our out-stations in Passin. They proceeded to the house of our helper. Two of the pastor's sons do a little trading in the village. Their store was near by the house. The wife of the pastor was awake at the time, with a sick child. The pastor himself was absent at another village. When the wife heard the noise at the door she opened the window and asked who was there. She was ordered to be quiet or she would be killed. The robbers then tried to break open the door of the shop. Whereupon the pastor's wife climbed the stairway to the roof of the house, and screamed to the villagers for help. Before

the robbers could effect an entrance a crowd of villagers collected and after a scuffle drove the robbers off. No Christian village in the district is sure at eventide that it will not be pillaged by Koords before morning. Turks themselves are suffering from the depredations of the Koords."

Marathi Mission.

CALL FOR ENLARGEMENT.

MR. HARDING writes of a recent visit he had made at Rahuri:—

"There are several villages in this and in the Wadale district where preachers and teachers are earnestly called for, and we have suitable men for these places; but we have no money for such enlargement. I have, however, just decided upon two new schools in this region, where there is great promise of good results, and as there are here two approved teachers available, I dare not turn them away.

"In another village two parties have just settled a feud of long standing, and they both want a Christian preacher to live among them. A suitable man can be obtained for the place and \$45 would support him for a year. The question presses upon me, Is it right not to improve such an opportunity?

"One thing in the Wadale and Rahuri districts has surprised me. Not a few among the higher classes and leading men of the villages are anxious to send their children to our schools, and in many villages they do send them. This is a great change from former years. As a rule it is difficult to establish schools among the lowest classes at first. And even when they become favorable, the higher classes still continue their opposition. Then little by little, after years of patient labor, these classes learn to trust us as those who are seeking their highest good. I would not intimate that the bulk of the people have as yet any general leaning toward Christianity. But the friendly confidence of so many gives us a vantage ground that our mission ought to be swift to occupy."

Madura Mission.

IMPRESSIONS MADE UPON NON-CHRISTIANS.

DR. WASHBURN, of the Pasumalai Institution, writes under date of November 8:—

"As we are nearing the end of the school year the work increases apace. Our annual Bible examinations are already going on. I have just been through the Scripture yearly examination papers of the Brahman students of college grade. The amount of Scripture which they have carefully studied and laid up in their minds, and their intelligent appreciation of it, greatly gratify me. I have good evidence, too, that they do not forget what they have learned in time past; and while I do not feel satisfied in that they do not openly profess Christianity, I do not feel disheartened as if we were accomplishing nothing. Since I came to this country I have seen with my own eyes too great a change wrought in it by Christian ideas to be discouraged at slow results. I am constantly seeing fulfilled the dream of the old Brahman who beheld men from the West constantly cutting handles for axes from the branches of his great banyan tree with which to fell its trunk.

"Two young men are about to go out from the Training Institution who were born and brought up in heathenism and came to a knowledge of Christ through a school in a neighboring district; and there are others in the lower classes of the school who, I hope, will follow in their steps. These two are well grounded in the Scriptures, and one of them is now conducting a Scripture examination of a grammar school class. He is to be employed in a school in a distant town; and there he hopes that his mother, away from family influence, will join him in casting in his lot with Christians.

"There is also a class of Hindu students who personally are favorable to Christianity, who board and live with Christians, and give themselves up to the Christian influences of the school and

place. We have much hope of them. They are probably ready now to profess themselves outwardly Christians, and would do so did not that mighty power, the Hindu family system, octopus like, hold them in its tentacles. But they will never be heathen again after the old type; the darkness is passed and the true light now shineth.

“The Rajah of Ramnad—one of the native Indian princes, whose estates cover about 2,000 square miles of this district, with a population of perhaps 500,000—paid Pasumalai a visit last month. He himself is in some respects of the new age. He was the first of the native nobles in charge of the court of wards to choose for himself his place of education, and this was the Christian college in Madras. He is an accomplished speaker in English; and in his address before all the departments he dwelt with affectionate interest on his student life at the Christian college and on the influence of Dr. Miller, its principal. He expressed himself as greatly surprised and pleased with the extent and excellence of our plant and school work. At the conclusion of his address he offered a gold medal for competition in English composition. This native prince well illustrates a process going on in India such as is probably going on in no other non-Christian country in the world. He still holds on to his Hinduism, but he is appreciative of Christianity, and while he gives to Hindu charities he is also liberal toward the work of missionaries and personally friendly with them. He has taken a lead in the nautch reform movement, and may be reckoned on as in favor of liberal ideas generally.”

Foochow Mission.

SOCIETIES OF CHRISTIAN ENDEAVOR.

CHEERING reports are received of the progress of Christian work in Foochow and vicinity. Several persons have been received to the churches. Mr. Hartwell, writing November 13, speaks of the annual

meeting with the native pastors and workers which was a very pleasant and profitable occasion. These pastors and preachers had essays on subjects connected with the life of Christ, the personality and work of the Holy Spirit, and there was the usual examination of the personal experience and character of the helpers, which proved this year of special benefit. While these meetings were progressing, women's meetings were held, at which the ladies of the mission and the wives of the preachers considered the work especially under their care. On the last day of the meeting there was a 'rally' of the Christian Endeavor societies in the city and suburbs. It was quite in accordance with Chinese customs that each of these societies should appear with its banner and with a badge of its own. Two hundred and nine members were present, and the church was filled with a sympathetic audience. There was an address by Mr. Peet as to the history of the Christian Endeavor movement and upon the adaptability of its methods to the work in China. Then there were reports from several societies and a consecration meeting. Mr. Hartwell speaks of the large congregations at the Nantai and city churches, on a previous Sunday, who listened to sermons by two of the recently ordained men. There is now no church large enough to hold all who come together for the annual meeting.

SHAO-WU. — PROMISING HELPERS.

Dr. Bliss writes that, while seeking to devote his time and strength to the language, he finds himself called upon continually to practise his profession. He speaks very hopefully of the outlook for medical work in Shao-wu and its outstations.

Under date of October 17, Mr. Gardner writes from Shao-wu:—

“We held our annual meeting for the Shao-wu station about three weeks ago at Iang Chin Kën. There were about 144 representatives from other places present. It was one of the best meetings we have had. In discussing the subjects the

speakers had to be limited, 'in order to give all who desired to speak an opportunity to do so.

"The work in the Shao-wu field is opening and broadening constantly. Our great lack is in helpers and preachers. But God is providing the men, if we can only provide instruction, etc. A literary graduate came to me only yesterday and offered himself to become a theological student. He lives about twenty-seven miles from here. Mr. Walker and myself have visited his place only once. Yet through this man's efforts in his distant region a strong interest has sprung up. He told me that seventeen families had come out for the Lord in his locality. This man, Mr. Nien, is a young man twenty-seven or twenty-eight years of age, and a first-degree man, a most promising addition to our work. There is also another young literary graduate, a first-degree man, about Mr. Nien's age, who would also be glad to study theology next year. He is now a Sabbath-school leader. Still another young man of interest is recommended by the helpers, one Mr. Tiong. His father was a second-degree man, and his older brother a first-degree graduate and well on toward the second degree, having obtained a degree midway. I do trust we may be able to place some or all of these men under instruction next year. They would form a class of which we might all justly be proud, and of which we might expect much in the near future. Being men of stability and rank, and warm-hearted, we must feel that they would, under God, become pillars of the church at Shao-wu, when some of our present ablest men drop their labor to pass on to the greater things beyond. Moreover, our present force of preachers is most embarrassingly small. There are a number of out-stations for which we have no preachers. At one place there are about twenty families, the heads of which are church members, but we have no preacher to send to them."

Mr. Gardner mentions other places where there are also several converts or families of inquirers needing the help

of Christian teachers, but as yet unsupplied.

Mr. Walker reports visits by himself and his wife at several points on the river, at which the state of the work seems encouraging. He refers to one place, Yang-k'eu, where the interest seems to have been developed on account of the successful intervention of the Christians in behalf of a man, Mr. Chiu, who was wrongfully deprived of his property. An appeal to the Consul brought redress. Of this village Mr. Walker writes:—

"On the Sabbath we were there thirty-nine men and about a dozen women came to meeting of purpose, and I found them a very attentive audience. There is a difference of opinion between us and our native helpers as to the amount of help we should give to professed inquirers who are involved in such difficulties as Mr. Chiu was. They contend, with only too much appearance of truth on their side, that hardly any Chinaman will begin to come to us from pure interest in the truth. In the great majority of cases in the past the first point of contact has been some worldly or material benefit; and this has led on to the awakening of their interest in higher things. In the matter of the healing of disease as a point of contact we are of one mind with them. But pecuniary help, and especially help in law-suits, is a more delicate matter. There is danger of drawing in many corrupt and designing men. There is danger of our being grossly deceived, and betrayed into upholding the wicked in his cause. However, our helpers are not by any means blind to this danger; we know that sometimes they have resolutely given the cold shoulder to doubtful inquirers.

"The most difficult thing in our work is to secure attention to the gospel message: in some cases where this has been brought about through doubtful means, yet afterward, through the power of the truth and the mercy of the Holy Spirit, good results have followed. So in regard to the present flourishing state of things at Yang-k'eu I am on the whole quite hopeful but not confident."

North China Mission.

A BIBLE-WOMAN.

MISS RUSSELL, of Peking, in writing of a visit among some of the country stations, speaks of the three Bible-women who are assisting her. The most prominent of these women was trained in the Bridgman School, and is a woman of uncommon ability and good education. Miss Russell says of her:—

“In spite of her busy life she grasps eagerly at any help or commentary she can get hold of. I find her often late at night with a book in her hand. The other two women study with her. As to their work, it has exceeded my expectation. It is a strange and rare sight to the Chinese to see a woman who can talk and teach, who knows the classics, and can speak in an intelligent way. She holds the attention and respect of men as well as women. This principal Bible-woman during the summer accomplished much, the men and women gathering in her court every night, after the day's work was over, and she would teach them for two or three hours. They would stay as long as she could talk. Sometimes as many as sixty people were there. It was a grand sight, and did honor to the training of the Bridgman School.”

Miss Russell describes the ordinary way of spending a day in a country village:—

“We planned to get there about one o'clock, just as they are through dinner and resting before they go down to their fields. The Bible-woman and I have the women in the house, and we talk with them, while the helper has the men out in the court. At about four o'clock we have a meeting all together; after this we start for home. Everywhere we have had large audiences, and we never had better attention. The constant question is: ‘When will you come again?’ and ‘Why don't you come oftener?’ It makes my heart ache, and I long for a time when there shall come out from home someone who can take turns in the country work. It is a great drain on one's strength, and were the work in Peking so that I could leave it

oftener, my strength would not hold out for more than four country trips a year. The women say over and over again: ‘We are so stupid and cannot understand at one time all this new teaching, and by the next time you come we shall not remember one word of it.’ This is a sad, sad truth. Chinese women are never taught to think.”

ADDITIONS AT TIENTSIN.

Mr. Stanley reports that on the last Sunday in August eight persons were received into the church, four of them men and four of them boys from the school.

“The day following these four boys left for the Tung-cho school. Seven of those received were from villages which were open to us by the ‘floods-relief’ a few years ago. In several of these villages there are a number of inquirers, and not a little to encourage, notwithstanding their poverty and distress from a recurrence of floods. Only one of those received into the church hitherto from these villages has fallen away.”

Micronesian Mission.

PINGELAP.

A MAIL has reached us from the three stations in Micronesia. Mr. Rand, writing from Mokil, September 22, says he had visited Pingelap, which island has never had a resident white missionary, but where there has been for many years a good work going on among the people. The island is some 150 miles east of Mokil. Mr. Rand writes:—

“I was at Pingelap for two days, and found the work in a much better condition than I expected. The *Star* had not been there for more than three years, and the people were delighted to see the vessel again. The teacher, Thomas, said to me: ‘We have looked in vain for the *Star* so long that many had given up their trust in Christ. If you had not come this year, I am afraid that I could not have kept the church together much longer.’ Thomas came back with me to Mokil, to spend five or six months. He and Deacon David are the men who, after a few

months' study with Mr. Sturges on Ponape, returned to Pingelap and gave the gospel to their own people. Both of them gave a good report of the Christians who had wandered away, saying that most of them are returning to the light. Deacon David reports that there are now 250 pupils in the school. When I was there there were but 120. The church numbers nearly 200 members in good standing, and twenty or more wished to unite and I received them on probation. When teacher Thomas returns he will baptize all who seem worthy."

FROM RUK.

Letters dated September 19 were brought from Ruk by a Japanese trading vessel. Mr. Snelling reports very briefly the state of the work at each of the islands in the Ruk Archipelago and in the Mortlock group. There are many discouraging features, and yet Mr. Snelling writes hopefully. Some of the teachers are doing faithful work and others are manifesting the weakness which is so often deplored in Micronesians. Mrs. Snelling writes of a school which she has for women, saying of them, —

"When they come to us they know absolutely nothing about the cutting and putting together of garments, nor how to hold their needles nor the use of their timbles. But they are teachable and soon learn to sew nicely. I have taught several of them to sew on the machine, which is a help to me. I also have a sewing class for the outside children. My class of boys in the Sunday-school numbers from twelve to fourteen and they are bright, intelligent boys. I have had them nearly three years. We have recently taken five of them into the Training School, and I hope as they grow to manhood they will stand as firmly for right and truth as they have stood in their boyhood."

KUSAIE.

This island of the Caroline group has not hitherto been troubled by the presence of the Spaniards, but in July last a Spanish war vessel made its appearance from

Ponape. Apparently this vessel came through the intervention of a trader on Kusaie, who had notified the Spaniards that the natives did not regard the authority of their king. The lieutenant in command of the man-of-war was received courteously by the missionaries, and he examined carefully the school and mission premises and expressed himself as pleased with what he saw. There was no show of authority, and the vessel left without having created much excitement at the island. Mr. Walkup, with the *Hiram Bingham*, was at Kusaie July 26, and left on that date for another tour through the Gilbert group. A letter from Miss Wilson, at Kusaie, dated October 5, reports that she was engaged with Miss Palmer and Miss Hoppin in the Girls' School. The *Morning Star* was then on her trip through the Marshall group, Miss Hoppin being on board. Miss Wilson, who went to Kusaie last year, writes: —

"I keep very well and enjoy life very much. I find the natives most interesting, and shall be happy when I can talk to them in their own language. They are different from what I expected to find them, so much brighter in every way, and a happier people I don't think I have ever met. Their former teachers certainly have reason to be proud of the work accomplished in them.

"A more beautiful spot to live in I do not think can be found. Although I have been here three months, I have not in the least tired of gazing at the beautiful scenery all about us."

Zulu Mission.

A BEGINNING AT JOHANNESBURG.

JOHANNESBURG is a city in the centre of gold fields of the South African Republic. Seven years ago there was no town there; now the place has 40,000 inhabitants, with railway, tramways, gas and electric lights, etc. It is about 300 miles from Durban. Mr. Goodenough, of Umvoti, planned to visit Johannesburg to look after some of the Zulus from Natal who had gone to the

gold fields for work and who needed oversight. Writing from Johannesburg October 7, he says:—

“There is undoubtedly a grand opening for mission work here, and one we especially are called upon to enter. The Witwatersrand extends a distance of fifty miles, and there are mines all along the ‘Rand,’ and there are said to be 100,000 natives along the Rand and in Johannesburg. They come from Inhambane, Delagoa Bay, Zululand, Natal, Cape Colony, etc.

“The Zulus from Natal and Zululand congregate more in Johannesburg in domestic service. They do not like working in the mines. These Zulus are very clan-nish, which is most natural, as they are away from home and like to meet with those who speak the same language and who know the same places and people. Moreover they like to use the same books that they have been accustomed to. The Wesleyans of Natal use the Xosa books of the Cape; all other missions use our books. For this reason the Free Church of Scotland Mission in Maritzburg is called the ‘American Church.’

“Here in Johannesburg there is no distinctive work for the Zulus. They have been as sheep without a shepherd, children without a home. Those who are Christians have been wandering about from one church to another; but as one of them said since I came here, ‘It is confusing and makes me tired to hear so many tongues—sometimes Dutch, sometimes Sesuto or Xosa, but seldom our mother tongue.’

“This clannish, home feeling will be the means of getting hold of heathen boys who in Natal would care nothing about meetings or church. Here it is different. They are all away from home; and the church will be a place to bring them together. They will have a common friend in the missionary, and this is a land where they often need a white friend. A black man has no standing; can own no land; must have a monthly pass to stay in the city at all. The law does not recognize native marriages; they are only cattle, and may herd as they please. You will

see, then, how these circumstances tend to bring the Zulus together, and give a special chance for the gospel to enter their hearts. Last Sunday a boy who is a heathen at home in Natal gave me one pound for the church building. Many of the heathen boys here will do the same. A subscription list is going round and some are giving five pounds, some four, few less than one pound.

“Our present pressing need is a church building. We cannot get a place anywhere and are meeting in the open air. We *must* have a building, and I am determined not to go home until I see this church with a house. I expect confidently to get £100 from the boys themselves, but this will little more than buy a church site.”

Mr. Goodenough begs for aid in this enterprise. At a later date, November 5, he writes that he had secured a site for £50, and that besides this sum the natives have subscribed £80. He has also recently bought the material of a building taken down, and was to begin the erection of the new church at once. Mr. Goodenough is confident that in a short time a work could be established at Johannesburg equal to that at the largest station of the Zulu Mission.

West Central African Mission.

SAKANJIMBA.

MR. SANDERS and Miss Bell were married at Benguela on October 17, the Portuguese law rendering it necessary that they should come to the coast and go before the governor for a legal marriage. The religious service was conducted immediately afterward by Mr. Woodside. The new station at Sakanjimba is not, as was first supposed, in the Ondulu country. The territory was formerly tributary to Ondulu, but is now independent. Messrs. Woodside and Lee are now established there with their families, and temporary houses are already built. Mr. Lee's house is thirteen feet square and serves for a storeroom, kitchen, dining and sitting

room, while a tent nine feet by nine serves as a bedroom. Mr. Lee reports that Sakanjimba has a greater altitude than the other stations and that they have a grand view of hills and valleys. The health report from all the stations is excellent, save that Mr. and Mrs. Stover of Bailundu have not been very well. Mr. Lee writes:—

“We have made a very fair beginning with our evangelistic work. A goodly number assemble for our services, and they are beginning already to give quiet and respectful attention. Last Sunday I had to stop in the middle of my address to ask the people whether they had assembled to listen to a talkative fellow who stood on the outside of the crowd or to hear the word of God. They all said: ‘To hear *the* words,’ and then turned on the disturber and so talked to him as to cause him to sit down on the ground and be utterly silent for the remainder of the meeting.

“A rather embarrassing and yet amusing incident occurred last week. The rains had been holding off for some days, and the people were becoming anxious about their planting. Several times I had heard women, who were passing the station (as we call our camp) on the way to their fields, shout to our boys that we were holding back the rain until we had our houses finished. It rather amused me to hear the dialogues between our boys and the women, until one afternoon one of my boys told me that all the old men were saying that I was holding back the rain until I had houses in which to store my goods, and that they did not like it. I then feared lest it should cause an unfriendly feeling to spring up.

“The next morning down came the king and his old men, to ask me to let the rain come. On my explaining my powerlessness to either bring or withhold the rain, I was answered by a very decisive ‘You lie!’ from the chief. I know how a man at home feels when he is told that he lies; but as in the ideas of these people lying is a virtue to be cultivated, I did not get very angry with the old man. After

considerable talking he summed up my evidence as follows: ‘God sends the rain; you claim to be a teacher sent by God and having his words; therefore you can have God send the rain, if you so wish; but,’ added the old man, ‘you don’t wish rain, because you have no houses yet.’ Fortunately heavy rain fell that afternoon and now I am wondering who gets the credit for it—the king for causing me to change my mind, or I for being good enough to send for it, or some medicine-man for having a stronger *umbundu* (fetich) than that of the white man.

“I find no trouble in getting the people to take hold of work. Of course they want their pay for it. When I need sticks or grass or bark-string I only have to tell one or two men, and everybody seems anxious to start right off to work. This is, I think, rather a different experience from what others have had when opening up new stations. But then the people got somewhat acquainted with us on the occasions of our former visits.”

CHISAMBA. — LARGE CONGREGATIONS.

Under date of October 29 Mr. Currie writes from Chisamba:—

“You may be interested to know that the attendance at our dispensary last month was 550, and not one dozen of this whole number received treatment for malarial fever.

“Nearly every young man in this district who is able to shoulder a load has started for the far interior to trade. Under the circumstances I expected a very small attendance last Sunday morning at our service. What was my joy to find the new schoolhouse filled to its utmost capacity one hour before the time for meeting, while about the doors and windows fully as many as were in the house stood to hear the good news. What was still more remarkable was the fact that ninety-five per cent. of those present were women, notwithstanding that this is their busiest season in the year. Three fifths of the males with us were heads of villages or chiefs in the district. I feel certain that we had not less than 500 present.

"We had hoped to be able to form a church, but I am sorry to find that there are not more than six whom Ngulu thinks ready for baptism. The others who professed faith before I started for home have grown cold or departed from their first love altogether."

Miss Melville writes of the school work :

"I do so enjoy the schooltime! the boys are so eager to learn and some of them are very smart. Two of my classes have lately begun to read in John, and they are so pleased and proud of it! The Girls' School Miss Johnston takes. There is a large attendance and this is the girls' busy season. Some of them have their fields a long way off, and they come in

breathless, having run all the way rather than be late. We have living at the station five girls, not counting the boys' wives. Their house is quite near ours, so we can have the oversight of them, and they come in very often to visit. When we first came up we had evening prayers together in the schoolroom, but this week Mr. Currie began having the boys over in his house, and we have the girls in ours. It will save crossing the stream in the evening during the wet season. There have also been started Wednesday afternoon prayer-meetings, thereby hoping to get the girls who attend school but live at their own villages and also some of those who attend the Sunday services."

Notes from the Wide Field.

THIBET.

ONE of the most thrilling stories of missionary exploration within recent years is that of Miss Annie Taylor, who in 1892 entered Thibet and nearly reached the capital city Lhasa. Miss Taylor is nominally connected with the China Inland Mission, but having means of her own she has conducted missionary work after her own judgment. Some four or five years ago she determined to enter Thibet, which has been rigorously closed against all foreigners. The trade of Thibet is in the hands of the Chinese, who try to keep out all foreigners. Miss Taylor resided for a time at Darjeeling, a point in the Himalayas to which the Thibetans frequently come, where she learned their language, afterward going to China. She started for Thibet from a frontier Chinese town, Taochao, on September 2, 1892. She had as attendants a Mohammedan named Nogar, whose wife was a Thibetan, and also a Thibetan servant named Pentso. Shortly after crossing the border they fell among parties of brigands and at one time were in the midst of a serious battle. The region through which they passed is a high plain, over 11,000 feet above the level of the sea, where the cold is intense and where vegetation is scarce. The hardships they endured were of the severest kind. Worse than all was the faithlessness of Nogar, the Mohammedan guide, who stole Miss Taylor's provisions and who sought in every way to prevent her going on toward Lhasa. Unable to overcome her determination either by fraud or violence, he forsook her, going on in advance in order to arouse the authorities to prevent her farther approach. On the way they passed by the Golok tribe, which is independent and has for its chief a woman named Wachubuma. She rules with authority and seems to be intelligent and forceful. We have not room for the extended account which has been given of this extraordinary journey. Miss Taylor was obliged to cross rivers and to sleep for twenty nights in the open air without a tent, snow falling meanwhile. It was difficult to procure food for the party or their horses. Indeed the horses gave out from lack of food. Owing to the lies of her Moslem escort and the fears that were aroused among the people that she was a witch and would rob them of their country, Miss Taylor was obliged to turn back before reaching Lhasa, and her return was accomplished with almost incredible hardships. She reached the borders of

China on her return April 12, having been absent over seven months. She has now returned to England in the hope of finding men who will be ready to undertake missionary work in this forbidding region.

The misfortune of Miss Taylor's expedition seems to have been the villainous character of her Moslem guide, who sought not only to obstruct her journey but to take her life. Her Thibetan servant proved faithful and true. Though little was accomplished apparently by this particular journey, it certainly will tend to open the way for future entrance into this closed country. It is already reported that she has succeeded in securing a Thibetan band, consisting of ordained and medical men, who will undertake a mission on lines which she has marked out.

AFRICA.

THE FRENCH CONGO.—Recent letters from M. Allégret, of the new mission to the French Congo country, give interesting accounts of the tribes among whom this mission has been established by the *Société des Missions Évangéliques de Paris*. The base of the mission is at the seacoast, at the mouth of the Ogowe River; farther up the river is its first station at Lambaréné, among the Galoas, and still higher is Talagouga, the second station, among the Pahouins, a tribe which until now has never had any contact with our civilization. "They are still themselves, with their own good and bad instincts," says M. Allégret. They remind him of the ancient Gauls; active, impulsive, intense. They listen to the good news of the gospel with the same eagerness with which they follow the hunt or the fight. They fix their brilliant eyes upon the missionary when he tells them of heaven, "God's country, where he receives his children and where there is no more death: for this is a burning question with them. They fear death; they think of it constantly; it is their great quarrel with God. They are always saying to me, 'We wish to love God, but we have one thing against him: why does he make men die?'" The other day I went to a village and was immediately saluted by two or three men who said: 'Tell us the news.' 'What news do you want to hear?' I said; 'I know only one kind, the best of all, the good news.' 'That is just what we want; tell us about God.' It is the thing which impresses me more every day, the pleasure they take in hearing about God. I do not think their consciences have anything to do with it; it is rather a desire to be clear on this subject. I may be mistaken, but apparently the sense of sin, of guilt before God, is utterly wanting; so that I dare not yet hope for real conversions. They think of God merely as a powerful chief with whom it would be well to make a treaty of friendship. . . . I see the Pahouins too near to have many illusions; but I know one thing, whatever be the motive of their attention, they do hear the word of God and their villages are open to us, and the Holy Spirit can change this curiosity into a sincere desire for pardon and a new life.

"They say to me in the villages: 'Do the schoolchildren learn all this? Then take my boy. Keep him. You shall be his father.'" We have thus twenty-six boys and six girls who are a daily encouragement to us by their conduct in school and by their trust in us. Thanks to them, we are brought into close relations with their families.

"Lately the father of one of them wished to make a banana garden near us, and I went with him to choose the spot. I pointed out a good place, but he said: 'It is too small; my wives could make a garden broader than the river if I wished it.' 'Ah! how many wives have you, then?' 'I have eight.' 'Eight! Then you have seven too many!' We sat down in the shade of some great trees and talked. 'Eight wives! but you know that the day when you wish to serve God it will be necessary to have only one.' After a moment's thought he answered: 'You have said well; it is true that I love God and wish to obey him, and then I believe that we Pahouins ought to become like the whites; you have only one wife?' 'It is not a matter of black or white,' I said, 'but of what God commands, and whether you will obey him.' 'I wish to obey

him, but it is hard ; all the other men of the village would mock me.'” To M. Allégret’s explanations he replied : “ You are right. You tell me the truth : it is necessary that I should obey God, and then — many wives, many troubles ! They have a bad character, they quarrel, their parents are always coming to say : ‘ You have our daughter, give us this, give us that ; ’ the wives too are always wanting something ; there is never any end of giving them goods. If one refuses, there are quarrels, fights ; perhaps one is killed, and God does not want one to have such a bad life, to go on thus. It is necessary that I should obey God. Tell me still the word of God ; all we Pahouins love to hear one speak of God, and you, the *men of God*, you tell us his word.” “ I have been impressed,” adds M. Allégret, “ since my arrival in Africa by the inward sadness of things, and of men ; it is some years since then and I find this impression as vivid as on the first day. ‘ What is the good ? everything passes away ; ’ this is the deep instinctive undertone of all the native life. ‘ You are without hope and without life ; I bring you on the part of God the assurance of the life eternal ; ’ this is what I repeat to them under every form.”

SOUTH AMERICA.

A NEGLECTED CONTINENT. — “ When will a missionary have the privilege of bringing the gospel of Christ to this continent ? ” wrote Henry Martyn when, on the way to India, his ship touched at Brazil. “ When,” he asked, “ will this beautiful country be delivered from its Christian idolatry ? The cross is not wanting, but the message of the cross is unknown.” In quoting these words, the *Revue des Missions Contemporaines* adds that they apply to the present time as well as to the opening years of this century, when they were written. The *Revue* goes on to say that it is only in English and Dutch Guiana, the extreme northern portion of South America, that a great centre of gospel light has been created, by the labors of the English Church and of Moravian missionaries, and it gives the following statements as to the luminous points which appear amid the deep shadows that envelop the southern half of the New World.

Venezuela, twice as large as France, has only one Protestant missionary for its 2,350,000 inhabitants.

Colombia, with an extent nearly double that of the Austro-Hungarian empire, and with a population of 4,000,000, has only three mission stations, occupied by the Presbyterian Church of the United States.

Ecuador, half as large as Germany, is the only one of the South American republics which tolerates no other religion than that of Rome. There is not a single herald of the truth as we receive it among her million inhabitants.

Peru, with her 3,000,000 scattered over an extent of country twice as great as that of France and Switzerland put together, has only one Protestant pastor, Mr. Ford, who has charge of the two little evangelical churches of Lima and Callao. The American Bible Society does its best to scatter the Word of God among these ignorant people, and its principal agent, M. Penszotti, has but recently come out of the prison into which he was thrown by the priests of Rome. Peru also awaits the time when the Light of life shall illumine her darkness.

Bolivia, two and one-half times larger than France, with a population of 2,300,000 souls, has only one settled missionary. It is visited here and there by colporters of the American Bible Society.

Chili, politically and intellectually the most advanced of the republics, counting 2,720,000 inhabitants, of whom 500,000 are Indians, has an extent equal to one and one-half times that of France. Here the United States Presbyterians have five stations, occupied by a dozen workers, and the South American Missionary Society has three stations with eight missionaries. Let us hope that the Swiss preachers, who give

their first attention to the spiritual needs of Swiss immigrants in Chili, will also spread abroad the light of evangelical truth among the Roman Catholic populations.

The Argentine Republic is the second in size of the South American States. It is five times larger than Germany, though it has but 4,000,000 inhabitants. One fourth of this population is of European descent; three fourths are Indians or of mixed blood. It is evangelized by seven laborers of the Missionary Society for South America, and twelve of the M. E. Church of the U. S. A.

Paraguay, after having submitted for two centuries to a Jesuitical government, has at last expelled its oppressors. Smaller than Italy, it has, according to some authorities, 250,000 inhabitants; according to others, twice that number. However this may be, the five workers of the Missionary Society for South America and the group of natives in the service of the Methodist Episcopal Church are utterly insufficient for their task.

Uruguay has seven mission stations, dependent on the same two agencies. As large as France, it has 600,000 to 700,000 inhabitants.

Brazil, larger than the United States and comprising half of the South American continent, has 14,000,000 people. Six societies are at work here, employing about eighty missionaries; one for every 175,000 souls. But, as everywhere in this vast region, the laborers are not apportioned equally among the inhabitants; they reach probably not more than 2,000,000. Communities of German immigrants, served by evangelical pastors, no doubt exercise a beneficent influence around them. To sum up, of the 34,000,000 inhabitants of South America, there are undoubtedly not more than 4,000,000 who are reached by the gospel message; 30,000,000 remain strangers to the good news. Is it not, then, accurate to call that part of the world "a neglected continent"?

CHINA.

THE USE OF OPIUM. — The representatives of some dozen of the principal missionary societies of England having work in China have signed a protest against the statement made before the Royal Commission on the opium traffic, that the opposition of Christian missionaries to the traffic arises from their desire to lay upon that traffic the blame of their failure in making converts among the Chinese. The answer made to this statement is that there has been no such failure; that "there is, on the contrary, evidence of increased prosperity in mission work from decade to decade which is striking enough to make the churches of Christ in this country rejoice." These officials stated that they represented about 1,500 missionaries, who are acquainted, as almost no others can be, with the joys and sorrows of the Chinese people, and that they bear unanimous testimony as to the suffering and woe resulting from the consumption of opium.

CHEATING THE GODS. — A writer in *The North China Herald* describes the process of manufacture of the mock money which is offered to the spirits instead of the sham paper money formerly used. They now manufacture mock dollars, which are put up in boxes of a hundred each, the box being sold for about three and a half cents. The dollars are made of cardboard, covered with tin, beaten very thin, and stamped with a punching machine. Immense quantities of this mock money are sold and the spirits are supposed to be cheated into believing that it is good money. Another method of cheating the gods appears yet more bold. It appears that in one of the provinces, in August last, an epidemic was prevailing such as is common at that season of the year but not common at New Year's. Hence it was proposed to make the god of sickness think that he had mistaken the time of year, and so had sent the epidemic at the wrong season. Therefore, on September 1, they pretended that it was the first day of the New Year, the festivities appropriate to that season were begun, the crackers fired, and the placards of red paper were displayed. The authorities coöperated in the

attempted cheat, and the people thought that they should thus get the better of their god; but so far as appears their effort was not eminently successful in stopping the epidemic.

SAMOA.

THE conflict which has been imminent for some time between the old King Malietoa, who some years since was taken away by the German authorities but subsequently restored, and Mataafa, who sought the throne, commenced outside of Apia on the seventh of July. The latest intelligence is that Mataafa has been compelled to flee and that the foreign consuls unite in supporting Malietoa and in maintenance of peace. These political troubles have seriously affected the missionary work on the islands, but the confirmation of the authority of the old king, who is regarded as a true Christian man, will, it is hoped, result in a better state of things.

Miscellany.

BIBLIOGRAPHICAL.

Prince Siddartha, the Japanese Buddha. With an Introduction by Rev. F. E. Clark, D.D. By John L. Atkinson. Boston and Chicago: Congregational Sunday-School and Publishing Society.

This book, dedicated to the Young People's Societies of Christian Endeavor, is primarily intended to show "the vital difference there is between the Light of Asia and the Light of the World." It is always a pleasure to welcome such a contribution from one of our missionaries to a better understanding of the religion and literature of the people among whom he lives. The present accurate though not literal translation of the Japanese account of their great religious leader is especially timely. In the recent World's Fair Parliament of Religions, the claims of Buddhism were so set forth that some non-Christian people are saying it is a very good religion for those who believe it. This cannot be said by those who read Mr. Atkinson's pages. The entertaining but grotesque puerilities of the story set it heaven-wide apart from the true and wondrous and glorious history of the Son of Man and Son of God. And as there is nowhere a hint of any power to overcome sin, imparted by Buddha to his disciples, so in fact no pure morality has prevailed among them. Neesima left Japan to seek for his people a deliverer from sin. It is easy to lay down a code of morals, but Jesus only gives power to our apostate race "to become the sons of

God." Mr. Atkinson has rendered an excellent service in bringing Buddhism as it were on to the stand to bear witness to its own insufficiency as a religion for intelligent persons who seek pardon and purity.

Eshcol. By S. J. Humphrey, D.D. Introduction by F. A. Noble, D.D. Fleming H. Revell Co., New York, Chicago, and Toronto. 12mo. pp. 180.

"This cluster of narratives is gathered from a good land which the Lord gives to his people with the command that they go up at once and possess it. It is only a specimen cluster from a glorious vintage now in progress." So the author writes upon the first page of this interesting volume. Whoever tastes of the cluster will pronounce the grapes good, and will want more of them both for home consumption and for distribution among friends. The author, who is well known, east and west and in missionary fields, as the faithful Secretary of the Board for the Interior District for more than a quarter of a century, needs no words of commendation to testify to his ability as a writer, especially in the line of inquiry presented in this volume. The titles of its eleven chapters indicate that the clusters of grapes are from several localities and are of different varieties and flavor. But they are all excellent, including the double cluster from India and Egypt, named "The Maharajah Dhuleep Singh," two or three Hawaiian Island clusters which

would be an appropriate dessert just now for the tables of the President and Secretary of State at Washington, a remarkable cluster from Oregon which might be called the "Whitman-Spaulding," and several from the northwestern Indian tribes, suggesting the names of "Mackinac" and "Dakota." Do not fail to inquire into "the Genesis of a Windmill," reminding the reader of Dr. Paton's remarkable well, and by all means take a taste of "Talamas-mic-o." Its very name makes one's mouth water. Modern higher criticism will

suggest that it is evident that there have been several MSS. used in the compilation of the book, indicating the well-known hands of S—— and J—— and H——, and that a redactor Y—— has plainly amended and added; but we can assure the reader that these letters all belong to the same writer and give a decidedly Humphrey flavor to all the clusters. Let them be distributed widely among Sunday-schools and Societies of Christian Endeavor, and give all who gather an "Eshcol" foretaste of the promised land.

E. K. A.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the special influences of the Divine Spirit upon the schools, colleges, and seminaries not only of our own land, but of all lands: that from them may come forth men and women of sound learning and deep devotion to do the needed work for God's kingdom both at home and abroad.

The Day of Prayer for Colleges is Thursday, January 25.

ARRIVALS OUT.

- October 30. At Pao-ting-fu, North China, Rev. George H. Ewing and wife. Mr. and Mrs. Ewing are to be hereafter located at Peking.
- November 17. At Pagoda Anchorage, Foochow, Dr. H. T. Whitney and wife.
- November 17. At Foochow, Miss Kate C. Woodhull, M.D., and Miss Frances Nieberg, M.D.
- November 19. At Bombay, Rev. J. E. Abbott.
- November 21. At Kyōto, Rev. D. W. Learned, PH.D.
- November —. At Van, Eastern Turkey, Rev. Herbert M. Allen and wife.
- October 6. At Udupitty, Ceylon, Rev. R. C. Hastings and wife.
- December 16. At Cesarea, Western Turkey, Rev. H. K. Wingate and wife, and Rev. James L. Fowle.

MARRIAGE.

- October 17. At Benguela, West Africa, by Rev. T. W. Woodside, Rev. William H. Sanders to Miss Sarah Bell, of Kamundongo.

DEATHS.

- December 5. At Los Angeles, Cal., Mrs. Susan M. Sturges, formerly of the Micronesia Mission. (See page 50.)
- December 29. At Auburndale, Mass., Bernard D., infant son of Rev. and Mrs. Henry Kingman, of the North China Mission.
- At Chicago, Ill., October 28, 1893, Mrs. Ruth Southwick Todd, widow of the Rev. William Todd, who was one of the earliest resident missionaries of the American Board within the Madura Mission. Mr. Todd went to Ceylon in 1833, but on account of ill health was released from his connection with the Board in 1839. He died in Kansas in 1874. Mrs. Todd, though in the eighty-eighth year of her age, retained a keen interest in missions and in all the activities of life, visiting the World's Fair and attending many of the Congresses which were held at Chicago. A witness to her abiding interest in missions was a legacy of \$200 which she left to the American Board.
- September 17. At Inhambane, East Africa, Mrs. Mittie A., wife of Rev. E. H. Richards, formerly of the East Central African Mission of the American Board. Mr. and Mrs. Richards were on their way to commence a mission under Bishop Taylor on the Zambesi or in Northern Mashonaland, but she was stricken with fever and died while at Inhambane, their old station. She was a faithful and devoted Christian missionary.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Society of Christian Endeavor in Foochow. (See page 71.)
2. Items from Micronesia. (See page 73.)
3. Want and suffering in Eastern Turkey. (See page 69.)
4. A martyr in Persia. (See page 90.)
5. Impressions made in India. (See page 70.)
6. Heathen claims and Christian duties. (See page 63.)
7. The gospel among the prisons in Japan. (See page 57.)
8. A new opening in South Africa. (See page 74.)

Donations Received in December.

MAINE.

Auburn, Sixth-st. Cong. ch.	8 00
Augusta, South Parish Cong. ch.	80 00
Bangor, 1st Cong. ch. and so.	39 45
Belfast, 1st Cong. ch. and so.	10 92
Brownville, Cong. ch. and Y. P. S. C.	
E., 19; A friend, 1	20 00
Gorham, 1st Cong. ch. and so.	81 26
Farmington Falls, Cong. ch. and so.	4 43
Kennebunkport, Cong. ch. and so.	16 15
Limerick, Cong. ch. and so.	5 10
Machias, Centre-st. Cong. ch. and so.	16 00
Milltown, Cong. ch. and so.	54 24
Norway, 2d Cong. ch. and so.	4 00
Portland, St. Lawrence-st. ch., 10; 2d Parish ch., 5	15 00
Rockland, Cong. ch. and so., to const.	
Rev. R. W. JENKYN, H. M.	27 95
So. Berwick, Cong. ch. and so.	108 67
Topsham, Cong. ch. and so.	15 00
Wilton, Cong. ch. and so.	3 50
York, 1st Cong. ch. and so.	7 51—517 18

NEW HAMPSHIRE.

Amherst, A friend,	2 00
Bath, Cong. ch. and so.	8 50
Concord, 1st Cong. ch. and so., to const. V. C. HASTINGS and F. H. GEORGE, H. M., 229.52; West Cong. ch., 30	259 52
Danbury, Rev. H. H. Colburn,	10 00
Derry, 1st Cong. ch. and so., to const., with other dona., C. S. CAMPBELL, H. M.	65 40
Franklin, Cong. ch. and so.	10 00
Gilman Iron Works, Cong. ch. and so.	6 47
Gilsom, Cong. ch. and so.	6 00
Hillsboro Bridge, Cong. ch. and so.	23 00
Jaffrey, Cong. ch. and so.	37 64
Keene, 1st Cong. ch. and so.	51 88
Laconia, Cong. ch. and so.	70 00
Lisbon, A friend, Thank-offering,	100 00
Manchester, Franklin-st. ch., 152.38; 1st Cong. ch., to const. W. C. HEATH, H. M., 102.77	255 15
Nashua, 1st Cong. ch. and so.	170 00
Pittsfield, Cong. ch. and so.	20 72
Portsmouth, Hattie Lewis, 50, and Mary A. Plummer, 50, both for India	100 00
Sanbornton, Cong. ch. and so.	58 50
Swansey, Cong. ch. and so.	34 00
Tilton, Cong. ch. and so.	60 84—1,349 62

Legacies. — Dublin, Mrs. Lucy B. Richardson, by Luther P. Eaton, Ex'r, in part, 100 00

• 1,449 62

VERMONT.

Barnet, Cong. ch. and so.	91 89
Barton, Cong. ch. and so.	25 48
Bennington, 2d Cong. ch. and so.	133 94
Bradford, 1st Cong. ch. and so.	16 00
Brattleboro, Centre Cong. ch. and so.	12 90
Greensboro, Cong. ch. and so.	23 10
Morrisville, Cong. ch. and so.	23 63
Northfield, Cong. ch. and so.	16 15
Rochester, Cong. ch. and so.	2 75
Royalton, 1st Cong. ch. and so.	35 00
St. Johnsbury, A friend in North ch.	25 00
So. Hero and Grand Isle, Cong. ch. and so.	29 60
Thetford, 1st Cong. ch. and so.	50 00
Westminster, Cong. ch. and so.	28 25
West Randolph, Mrs. L. S. Smith,	5 00
Windsor, Cong. ch. and so.	6 02—524 71

Legacies. — Essex, Nathan Lathrop, by A. A. Slater, Adm'r, add'l, 10 00

534 71

MASSACHUSETTS.

Abington, 1st Cong. ch. and so.	54 04
Amesbury, Union Cong. ch. and so.	11 00
Amherst, 1st Cong. ch. and so., 114.50; North Cong. ch. and so., 50; South Cong. ch. and so., 10.50	175 00
Andover, Chapel Church, with other dona., to const. Mrs. M. H. STORK, Mrs. L. E. MCCURDY, FANNY BROWN, MARY B. TILTON, S. C. BARTLETT, Jr., and E. S. ELLIS, H. M., 23; Phillips Academy Soc. of Inquiry (of which 20 for pupil in Gilbert Islands Training School, Kusaie, and 10 for sch'r <i>Hiran Bingham</i>), 30; West Cong. ch. and so., 95.21	148 21
Athol, Cong. ch. and so.	86 80
Attleboro, 2d Cong. ch. and so.	114 53
Auburndale, —, —, —	10 00
Beichertown, Cong. ch. and so., to const., with other dona., Mrs. T. M. CHAPMAN, H. M.	74 68
Berkeley, Cong. ch. and so.	50 00
Berlin, Cong. ch. and so.	12 80
Boston, 2d Church (Dorchester), 311.58; do., from B. C. Hardwick, 50; Union ch., 165.34; Phillips ch., 47.40; Berkeley Temple, 50; Park-st. ch., 50; Highland ch. (Roxbury), 40; Boylston ch. (Jamaica Plain), 35.77; Eliot ch. (Roxbury), m. c., 5.39; South Evan. ch. (West Roxbury), 4; Central ch. (Jamaica Plain), 55c.; L. T. B., 200; T. G., 25; Annie Lewis, for India, 25; A friend, Dorchester, 10	1,020 03

Boston, *Summary for 1893* :—

Old South Church,	7,461	64
do., to Woman's Board,	668	30-8,159 94
Park-st. church,	3,996	05
do., to Woman's Board,	612	00-4,608 05
Central church,	2,500	00
do., to Woman's Board,	756	49-3,256 49
2d ch. (Dorchester),	876	90
do., to Woman's Board,	660	56-1,537 46
Eliot church,	1,154	43
do., to Woman's Board,	346	13-1,500 56
Shawmut church,	592	02
do., to Woman's Board,	885	78-1,477 80
Walnut-ave. church,	847	62
do., to Woman's Board,	596	52-1,444 14
Union church,	439	83
do., to Woman's Board,	817	68-1,257 51
Mt. Vernon church,	631	18
do., to Woman's Board,	414	16-1,045 34
Immanuel church,	427	84
do., to Woman's Board,	363	53-791 37
Central church (Jamaica Plain),	228	10
do., to Woman's Board,	349	59-577 69
Berkeley Temple,	155	07
do., to Woman's Board,	212	00-367 07
Allston church,	102	05
do., to Woman's Board,	262	69-364 74
Brighton church,	248	83
do., to Woman's Board,	105	60-354 43
Phillips church,	90	26
do., to Woman's Board,	251	93-342 19
South Evang. ch. (West Roxbury),	289	30
do., to Woman's Board,	33	50-322 80
Highland ch. (Roxbury),	163	03
do., to Woman's Board,	66	25-229 28
Winthrop (Charlestown), to A. B. C. F. M.		191 00
Village (Dorchester), do., to Woman's Board,	97	89
Harvard (Dorchester), do., to Woman's Board,	90	00-187 89
Maverick church, do., to Woman's Board,	25	00
Roslindale church, do., to Woman's Board,	125	45-150 45
Pilgrim (Dorchester), do., to Woman's Board,		122 00
Boylston ch. (Jamaica Plain), to A. B. C. F. M.		62 00
1st church (Charlestown), to Woman's Board,		55 00
Trinity ch. (Neponset), do., to Woman's Board,	35	77
Hollis Moore Memo. Fund,	20	00
Miscellaneous, to A. B. C. F. M.	8	00-28 00
do., to Woman's Board,		300 00
Special, to A. B. C. F. M.	6,992	39
Legacies to A. B. C. F. M.	1,621	47-8,613 86
do., to Woman's Board,		4,692 82
School Fund, to A. B. C. F. M.	23,206	72
	3,511	67-26,718 39
		117 29
		68,946 58
Bridgewater, Central-sq. Cong. ch. and so.		26 45
Brimfield, 2d Cong. ch. and so.		5 76
Brookfield, Cong. ch. and so.		17 07
Brookline, Harvard Cong. ch. and so.		362 68
Cambridgeport, Pilgrim church,		96 70
Campello, A friend, 75; South Cong. ch. and so., 100,		175 00
Chelsea, 3d Cong. ch. and so., 32.90; 1st Cong. ch. and so., 25; Miss A. M. Dutch, 3,		62 90
Cohasset, 2d Cong. ch. and so.		57 53
Dalton, W. M. Crane,		100 00
Danvers Centre, A friend,		90
Douglass, 1st Cong. ch. and so.		15 00
Duxbury, Pilgrim ch.		4 88
East Bridgewater, Union Cong. ch. and so.		7 96

Easthampton, Payson Cong. ch.	144	75
Easton, Cong. ch. and so.	26	25
Fairhaven, 1st Cong. ch. and so.	42	50
Fitchburg, D. S. Eaton,	1	00
Framingham, Plymouth Cong. ch. and so.	100	00
Hanover, 2d Cong. ch. and so.	2	13
Haverhill, North Cong. ch. and so., of which 10 from Mrs. Abby B. Kimball, 200; Union Cong. ch., 5,	205	00
Haydenville, Cong. ch. and so.	10	00
Hingham, Bethany Cong. ch. and so.	3	00
Holyoke, 2d Cong. ch. and so.	69	75
Leominster, Cong. ch. and so.	12	45
Lenox, Cong. ch. and so.	12	05
Lexington, Hancock ch. and so.	37	88
Linden, Cong. ch. and so.	5	65
Longmeadow, Gents' Benev. Ass'n, 77.94; Mr. and Mrs. Geo. C. Raynolds, 10,	87	94
Lowell, 1st Cong. ch. and so., 26.14; John-st. ch. and so., 59.38,	85	52
Lynn, 1st Cong. ch. and so., 48.45; A friend, 5,	53	45
Lynnfield Centre, Cong. ch. and so.	12	00
Malden, 1st Cong. ch. and so., 88.46; Mr. and Mrs. R. D. Miller, 2,	90	46
Marlboro, Union Cong. ch.	47	49
Medford, Mystic Cong. ch., to const. LEWIS W. WARREN and BENJAMIN F. MORRISON, H. M.	200	00
Medway, Village ch.	50	00
Middleboro, 1st Cong. ch. and so.	13	75
Middleton, C. P. Stiles,	1	75
Mittineague, Cong. ch. and so.	56	00
Monson, Cong. ch. and so., 5; E. F. Morris, 300,	305	00
Montague, 1st Cong. ch. and so.	31	00
Natick, Cong. ch. and so.	250	00
Newburyport, Prospect Cong. ch. and so.	11	56
New Bedford, No. Cong. ch. and so., for support of Rev. and Mrs. F. R. Bunker,	516	20
Newton, Eliot ch., of which 250 toward salary of Rev. G. M. Rowland, 592.84; A. W. T., 5,	597	84
Northampton, Edwards ch., 23.82; Rev. H. L. Edwards, 10,	33	82
Northbridge, 1st Cong. ch. and so., with other dona., to const. W. E. HARRIS, H. M.	65	00
No. Brookfield, 1st Cong. ch. and so.	31	29
Oakham, Cong. ch. and so.	21	28
Pittsfield, 1st Cong. ch. and so., 50; South Cong. ch. and so., 24.40,	74	40
Plymouth, 4th Cong. ch. and so.	4	00
Quincy, Cong. ch. and so.	50	00
Sandwich, Calvinistic Cong. ch. and so.	27	91
Saxonville, Edwards Cong. ch. and so.	8	00
Scituate, Alice Wyman's Sab. sch. class, for student in Japan,	1	60
Sharon, Cong. ch. and so.	33	00
Sheffield, Cong. ch. and so.	11	11
Sherborn, Pilgrim Cong. ch. and so.	30	00
Shrewsbury, Cong. ch. and so.	18	50
So. Braintree, Cong. ch. and so.	9	00
So. Dartmouth, Cong. ch. and so.	7	50
Somerville, Broadway Cong. ch. and so.	30	00
Springfield, North Cong. ch. and so., 90; 1st Cong. ch. and so., 50; do. Special gift, 30; Park Cong. ch. and so., 77.99; Memorial ch., 35.76; Thank-offering, 50; Rev. H. P. Beach, 5,	347	75
Stockbridge, Cong. ch. and so.	99	44
Upton, 1st Cong. ch. and so.	37	73
Waltham, A friend,	15	00
Webster, 1st Cong. ch. and so.	8	66
Wendell, Cong. ch. and so., 4; G. A. P., 5,	9	00
West Boylston, 1st Cong. ch. and so.	31	50
Westboro, A. Q. Miles,	4	00
Westfield, 1st Cong. ch. and so., 268.19; 2d Cong. ch. and so., 137.06,	405	25
Westport, Cong. ch. and so.	7	50
West Springfield, A friend,	4	00
Whitman, 1st Cong. ch. and so.	24	75
Wilbraham Cong. ch. and so.	23	00

Williamstown, 1st Cong. ch. and so.	50 95
Winchendon, North Cong. ch. and so.	27 28
Winchester, 1st Cong. ch. and so.	163 63
Wollaston, Cong. ch. and so., to const.	
Rev. E. A. ROBINSON, H. M.	200 00
Worcester, Union ch., 142.62; Salem st. ch., 50; Old South ch., to const.	
H. H. MERRIAM, H. M., 100; Hope ch., 7; Bal. An. Meeting, 2.50; A friend, 1,	303 12
Yarmouth, 1st Cong. ch. and so.	40 00—8,031 86

<i>Legacies.</i> —Boston, Mrs. Mary Blaney, 500 00	
Boston, Mrs. Sarah W. Tucker, by S. J. Willis, Ex'r,	300 00
Enfield, Henry Fobes, balance, by W. B. Kimball, Ex'r,	93 68
Lawrence, Maria Tenny Benson, by A. T. Brewster, Trustee,	20 00
Northampton, Miss Sarah C. Wright, by Edward S. Niles, Ex'r,	100 00
No. Brookfield, Susan B. Reed, by Chas. E. Batcheller, Ex'r,	100 00
Plymouth, Curtis C. Howard, interest,	38 00
Sunderland, N. Austin Smith, by Abbie T. Montague, Adm'r, to const. Mrs. E. S. BURT, I. S. H. GUNN, and Wm. GAYLORD, H. M.	300 00
Westhampton, Lucas Bridgman, by A. G. Jewett, Adm'r, to const. M. S. and G. J. BRIDGMAN, H. M.	200 00
Wilmington, Mrs. Sabra Carter,	1,191 25—2,842 93
	10,874 79

RHODE ISLAND.

Central Falls, Cong. ch. and so.	40 41
E. Providence, Newman Cong. ch.	35 00—75 41

CONNECTICUT.

Bridgeport, 2d Cong. ch. and so., 20; Olivet ch. and so., 14.66,	34 66
Brookfield Centre, Cong. ch. and so.	34 73
Chaplin, Cong. ch. and so.	36 00
Cheshire, Cong. ch. and so.	58 08
Deep River, Cong. ch. and so.	44 57
East Hampton, Cong. ch. and so.	23 62
East Haven, Cong. ch. and so.	35 00
Easton, Cong. ch. and so., for support of Rev. W. P. Elwood,	21 00
Farmington, 1st Cong. ch., of which 100 toward salary of Rev. G. P. Knapp,	212 50
Fairfield, Cong. ch. and so., to const. W. H. DONALDSON, H. M.	100 00
Grassy Hill, Cong. ch. and so.	27 90
Greenfield Hill, Cong. ch. and so., toward salary of Rev. W. P. Elwood,	13 61
Groton, Cong. ch. and so.	35 00
Hadlyme, Cong. ch. and so.	17 10
Hartford, Park ch. and so., 150; 4th Cong. ch. and so., 63.03; Windsor-ave. Cong. ch., 46.48; Asylum Hill Cong. ch., 5,	265 41
Hebron, F. N. Gillette, of which 6.25 for Bohemia,	16 25
Kensington, William Upson, 10; Mrs. Mary H. Upson, 5,	15 00
Madison, Cong. ch. and so.	12 00
Meriden, Centre Cong. ch. and so.	25 00
Middletown, 1st Cong. ch. and so., 166.85; So. Cong. ch. and so., 53.25,	223 10
Mystic, Cong. ch. and so.	25 50
Mt. Carmel, Cong. ch. and so.	10 82
New Britain, So. Cong. ch. and so.	436 12
New Haven, 1st Cong. ch. and so., 113.10; I. B. D., 2,	115 10
New London, 1st Church of Christ,	14 01
New Milford, 1st Cong. ch. and so.	212 75
New Preston, Rev. Henry Upson,	10 00
Newington, Cong. ch. and so.	26 70
North Greenwich, Cong. ch. and so., toward support of Rev. W. P. Elwood,	48 70
No. Haven, Cong. ch., to const. Rev. W. G. LATHROP, H. M.	80 00

Norwalk, 1st Cong. ch. and so.	100 62
Plainville, Cong. ch. and so., to const. Rev. HERMAN SEIL, H. M.	111 55
Plantsville, Cong. ch. and so., 115.90; A friend, 10,	125 90
Plymouth, W. W. Bull,	1 00
Poquonock, Cong. ch. and so.	5 98
Salisbury, Y. Men's Bible class,	2 80
Scotland, Cong. ch. and so.	35 20
So. Britain, Cong. ch. and so.	13 51
So. Manchester, Cong. ch. and so.	103 89
Terryville, Cong. ch. and so.	82 52
Thomaston, 1st Cong. ch. and so.	25 92
Torrington, 3d Cong. ch. and so.	37 51
Unionville, Mary M. Smith,	25 00
Vernon Centre, Cong. ch. and so.	21 40
West Cornwall, 2d Cong. ch. and so.	2 05
West Hartford, 1st Cong. ch. and so.	138 04
Westport, Saugatuck Cong. ch. and so.	38 04
West Suffield, Cong. ch. and so.	21 30
West Winsted, 2d Cong. ch. and so.	5 00
Winchester, Cong. ch. and so.	2 00
Windsor, 1st Cong. ch. and so.	86 25
Winsted, 1st Cong. ch. and so.	52 00
Woodbury, 1st Cong. ch. and so.	9 44—3,277 15

NEW YORK.

Albany, A friend, 50; 1st Cong. ch., 53,	103 00
Angola, A. H. Ames, for Japanese student,	5 00
Arcade, Cong. ch. and Sab. sch.	5 00
Brooklyn, Park ch., 34; Central ch., 2,975.48; South ch., 101.54; E. C., 5; Plymouth ch., 289.50; Church of the Pilgrims, 5,	3,410 52
Burrville, Cong. ch.	11 00
Canandaigua, 1st Cong. ch.	37 23
Canaan Four Corners, Miss A. Barstow,	15 00
Chateaugay, Joseph Shaw,	5 00
Chenango Forks, Cong. ch.	8 00
Clear Creek, Cong. ch.	3 43
Fairport, Cong. ch.	30 30
Franklin, Cong. ch.	35 31
Fredonia, Mrs. John Hamilton, Jr.	5 00
Gloversville, Cong. ch.	2 00
Hamilton, Cong. ch.	51 00
Jamestown, Lizzie H. Hazeltine,	2 50
Lisbon, 1st Cong. ch.	7 07
Middletown, 1st Cong. ch.	13 72
New Lebanon, Cong. ch.	22 50
New York, Mrs. Martha T. Fiske, in memory of her father, James W. Smith, deceased, 1,000; Presbyterian Hospital, 10; Broadway Tabernacle, to const. HENRY C. HOUGHTON, H. M., 3,523.95,	4,533 95
Port Chester, 1st Cong. ch.	25 00
Rocky Point, Mt. Sinai ch.	15 00
Sidney, 1st Cong. ch.	14 44
Tarrytown, H. F. Lombard,	5 00
Warsaw, Cong. ch., 4.96; Friends, 9.30,	14 26—8,380 23

<i>Legacies.</i> —Nineveh, Mary B. Lovejoy, add'l,	1,334 95
	9,714 28

PENNSYLVANIA.

Audenberg, Welch Cong. ch.	6 00
Guy's Mills, Mrs. F. M. Guy,	5 00
Jeffersonville, Francis Whiting,	2 30
New Castle, Mrs. Mary C. McClelland,	3 05
Pittston, 1st Welsh Cong. ch.	10 40
Shamokin, Welsh Cong. ch.	5 00
Wilkes Barre, 1st Welsh Cong. ch., 20; Puritan Cong. ch., 13.06; 2d Welsh Cong. ch., 3.03,	36 09—67 84

NEW JERSEY.

Chatham, Stanley Cong. ch.	6 25
Montclair, 1st Cong. ch., toward salary of Rev. J. D. Eaton,	351 87
Newark, Belleville-ave. Cong. ch.	85 18
Westfield, Cong. ch.	5 15—448 45

MARYLAND.

—, A friend, 100 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. 38 28

GEORGIA.

Atlanta, For. Mis. Soc. of Central Cong. ch. 8 50

FLORIDA.

Jacksonville, Union Cong. ch. 30 00
Key West, Little Light Bearers, 16;
and the Men's Mis. Soc., 34; to const.
Rev. C. W. FRAZER, H. M. 50 00—80 00

ALABAMA.

Montgomery, Cong. ch. 3 10
Shelby, Ch. of the Covenant, 20 00—23 10

MISSISSIPPI.

Westside, Teachers and students
Alcorn A. and M. College, for East
Cen. Africa, 3.40; Rev. B. F. Ous-
ley, for East Cen. Africa, 1.70, 5 10

TENNESSEE.

Deer Lodge, 1st Cong. ch. 1 50

TEXAS.

Austin, Tillotson Ch. of Christ, 4 37
San Antonio, —, 5 00—9 37

MISSOURI.

Breckenridge, Cong. ch. 6 35
Mine La Motte, Cong. ch. 17 00
St. Louis, 3d Cong. ch. 22 50—45 85

OHIO.

Chagrin Falls, Cong. ch. 21 57
Chatham Centre, Cong. ch. 27 54
Cleveland, Euclid-ave. Cong. ch. 95 00
Columbus, 1st Cong. ch., 27.25; May-
flower Cong. ch., 7, 34 25
Edinburg, Cong. ch. 25 00
Hudson, Cong. ch. 12 50
Jefferson, Cong. ch. 6 54
Oberlin, 2d Cong. ch., 111.89; Dud-
ley Allen, to const. Professor Kirk
L. COWDERY, H. M., 100, 211 89
So. Amherst, Cong. ch. 3 00
Wellington, Edward West,
Weymouth, Cong. ch. 4 00
Youngstown, Elm-st. Cong. ch. 7 50—468 79

INDIANA.

Terre Haute, 1st Cong. ch. 35 00

ILLINOIS.

Albion, Mrs. P. W. Wallace, 3 00
Aurora, 1st Cong. ch. 53 04
Byron, Cong. ch. 1 50
Chesterfield, Cong. ch. 12 94
Chicago, Union Park ch., 200.74; New
England ch., 75.62; Grace ch., 7.37;
Covenant ch., 26.07; Leavitt-st. ch.,
17.17; Millard-ave. ch., 6.50, 333 47
Cragin, Cong. ch. 50
Decatur, 1st Cong. ch. 28 81
Delavan, Richard Hoghton,
Earlville, J. A. D. 25 00
Elgin, 1st Cong. ch. 50 00
Elvaston, M. Fairbairn, 4 00
Evanston, 1st Cong. ch. 62 00
Granville, Cong. ch. 23 00
Harvey, Cong. ch. 4 00
Healey, Cong. ch. 25
Hermosa, Cong. ch. 1 07
Ivanhoe, Cong. ch. 3 00
Joy Prairie, Cong. ch. 3 03
Kewanee, Cong. ch. 32 80

La Grange, 1st Cong. ch. 35 42
La Moille, Cong. ch. 7 00
Lombard, 1st Cong. ch. 18 00
Morris, 1st Cong. ch. 15 50
Morton, Cong. ch. 5 25
Ottawa, 1st Cong. ch. 33 19
Payson, Cong. ch. 21 20
Port Byron, Cong. ch. 2 00
Providence, Cong. ch. 10 00
Rockford, 1st Cong. ch., 24.82; 2d
Cong. ch., 69t.58, 716 40
Springfield, 1st Cong. ch. 9 96
Sycamore, Henry Wood, 40 00
Wheaton, 1st Cong. ch. 35 37
—, A friend, 5 00—1,615 70

MICHIGAN.

Allegan, 1st Cong. ch. 23 25
Ann Arbor, 1st Cong. ch. 57 50
Detroit, Woodward-ave. Cong. ch.,
152.11; 1st Cong. ch., 141.22, 293 33
Hudson, Cong. ch. 27 65
Metamora, Cong. ch. 6 20
Michigan Centre, Cong. ch. 2 50
South Haven, 1st Cong. ch. 15 65
St. Joseph, 1st Cong. ch. 78 00
Watervale, Orin Blood, 2 00—506 08

WISCONSIN.

Beloit, 1st Cong. ch. 17 41
Brandon, Springvale Cong. ch. 6 45
Eagle River, Cong. ch. 3 00
Hartford, Cong. ch. 46 00
Janesville, 1st Cong. ch. 100 00
Menasha, Cong. ch. 10 52
Oshkosh, Plymouth Cong. ch. 26 25
Pewaukee, Cong. ch. 10 00
Ripon, 1st Cong. ch. 170 00
Rosendale, 1st Cong. ch. 5 50
Waukesha, 1st Cong. ch. 57 40—452 53

IOWA.

Anita, Cong. ch. 40 00
Burlington, Cong. ch. 15 21
Chester, Cong. ch. 7 81
Davenport, Edwards Cong. ch. 68 50
Des Moines, A friend in Plymouth ch. 36 37
Fontanelle, Mary B. Payne, 10 00
Kellogg, Cong. ch. 6 55
Lewis, Cong. ch. 15 00
Manson, Cong. ch. 6 40
McGregor, Cong. ch. 63 23
Muscatine, Herman Rode, 1 50
Old Man's Creek, Welsh Cong. ch. 10 35
Rockford, Cong. ch. 15 20
Spencer, Cong. ch. 7 51
Stuart, 1st Cong. ch. 11 11—314 74

MINNESOTA.

Crookston, 1st Cong. ch. 3 00
Hutchinson, Cong. ch. 4 10
Mankato, Cong. ch. 5 85
Minneapolis, Plymouth ch., 45.36;
Vine ch., 12.05; A friend, 20; Mrs.
S. V. S. Fisher, a Thank-offering,
10; A friend, 5, 93 31
Northfield, Cong. ch. 50 80
Ortonville, Cong. ch. 11 34
St. Charles, 1st Cong. ch. 4 56
St. Paul, Atlantic, 3 76—176 72

KANSAS.

Axtell, Lura Conable, 1 00
Council Grove, Cong. ch. 18 27
Ellis, 1st Cong. ch., to const. Rev.
C. D. MOORE, H. M. 56 00
Hendon, German Cong. ch. 3 50
Hiawatha, Cong. ch. 12 43
Logan, German Cong. ch. 3 60
Ocheltree, Rev. J. H. Embree, 1 00
Ottawa, 1st Cong. ch. 20 61
Seneca, 1st Cong. ch. 13 60—130 01

Legacies. — Schroyer, Sarah L.
Brown, by C. C. Brown, 25 00

NEBRASKA.

Columbus, Cong. ch.	6 65
Lincoln, 1st Cong. ch.	51 25
New Hope, Cong. ch.	2 60
Omaha, Hillside Cong. ch.	18 96
Plymouth, Cong. ch.	10 75
Santee Agency, Plymouth ch.	15 03
Wymore, Cong. ch., 9-75; Busy Workers, 10,	19 75—124 99

CALIFORNIA.

Benecia, Cong. ch.	19 50
De Luz, Pilgrim ch.	2 00
Little Shasta, Cong. ch.	22 50
Oakland, 1st Cong. ch.	85 77
San Diego, S. P. Jones,	25 00
San Francisco, 1st Cong. ch., 200;	
Plymouth Cong. ch., 2,	202 00—356 77

COLORADO.

Denver, 1st Cong. ch.	24 90
Longmont, 1st Cong. ch.	25 00—49 90

OREGON.

Corvallis, Cong. ch.	2 05
Hoffnungstahl, Ger. Cong. ch.	5 00—7 05

WASHINGTON.

Fidalgo City, Cong. ch.	70
Rosario, Cong. ch.	2 50
Snohomish, Cong. ch.	15 00
Tacoma, East Cong. ch.	2 00—20 20

SOUTH DAKOTA.

Mecklin, Cong. ch.	5 00
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TERRITORY OF UTAH.

Salt Lake City, Phillips Cong. ch.	5 00
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DOMINION OF CANADA.

Montreal, Abner Kingman, 100; Mrs. E. W. Childs, for Japan, to const. C. S. PATERSON, H. M., 100,	200 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Philippopolis, Evang. ch.	8 00
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FROM JAFFNA MEDICAL MISSION FUND.

Toward support of Dr. T. B. Scott,	150 00
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FROM THE AMERICAN MISSIONARY ASSOCIATION.

By H. W. Hubbard, New York, *Treasurer*.

Income of the "Avery Fund," for missionary work in Africa,	1,776 00
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MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions in part,	10,621 78
For trav. expenses and salaries of new missionaries to December 31,	3,410 99
For outfits and freight of new missionaries in 1893,	3,758 25
For allowances to missionaries in this country in 1893,	4,299 99—22,091 01

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer,

2,000 00

24,091 01

MISSION SCHOOL ENTERPRISE.

MAINE.—Alfred, Y. P. S. C. E., for North China, 2.21; Machias, Sab. sch. of Centre-st. Cong. ch., 9.48; Rockland, Y. P. S. C. E., 10,	21 69
NEW HAMPSHIRE.—Gilmanton Iron Works, Y. P. S. C. E., 12.80; Hampstead, Cong. Sab. sch., 16.93; Hollis, Y. P. S. C. E., 16.66; Sanborn Cong. Sab. sch., 9.88; do., Mission Band, 9.05,	65 32
VERMONT.—Morrisville, Cong. Sab. sch.	3 83
MASSACHUSETTS.—Attleboro, 2d Cong. Sab. sch., 15.46; Boston, Junior C. E. S. (Jamaica Plain), 15; Clinton, Y. P. S. C. E., for student in Ceylon, 25; Duxbury, Y. P. S. C. E., 1.26; Gt. Barrington, Y. P. S. C. E. in 1st Cong. ch., of which 5.67 for Japan and 5 for China, 10.67; Lowell, Y. P. S. C. E., 3.87; Northboro, Cong. Sab. sch., 8; Reading, Cong. Sab. sch., 35; do., Y. P. S. C. E. and friends, 7; Wareham, Y. P. S. C. E., 25; West Hawley, Y. P. S. C. E., 5.70; Worcester, Junior C. E. S., 5,	156 96
RHODE ISLAND.—Central Falls, Y. P. S. C. E., for No. China, 9.50; Chepocket, Y. P. S. C. E., Two-cents-a-week fund, 6.24,	15 74
CONNECTICUT.—Columbia, Cong. Sab. sch., to const., with other dona. WILLIAM P. JOHNSON, H. M., 20; New Britain, Standard Bearers in South Cong. ch., 10; New Haven, Bethany Sab. sch. Class, 46c; Sharon, Y. P. S. C. E., 1.75; Somers, Y. P. S. C. E., 2.64,	34 85
NEW YORK.—Brooklyn, Y. P. S. C. E., 10; Buffalo, Y. P. S. C. E. in Niagara-sq. People's Church, 8.56; Chenango Forks, Y. P. S. C. E., 2; De Kalb, Y. P. S. C. E., 2.25; Fairport, Cong. Sab. sch., 15; Massena, Y. P. S. C. E., 25.10; Smyrna, Cong. Sab. sch., Miss'y Soc., to const. F. W. BROOKS, H. M., 100,	162 91
PENNSYLVANIA.—Shamokin, Welsh Cong. Sab. sch.	5 00
DISTRICT OF COLUMBIA.—Y. P. S. C. E. in Fifth Cong. ch., for India,	10 00
OHIO.—Cuyahoga Falls, Cong. Sab. sch., 17; Elyria, First Cong. Sab. sch., 42,	59 00
ILLINOIS.—Chicago, Y. P. S. C. E. in South Cong. ch., 11.15; Cragin, Y. P. S. C. E., 1.11; Elmhurst, Y. P. S. C. E., 5; Elmwood, Y. P. S. C. E., 75c; Rockford, Cong. Sab. sch., 14.25; Western Springs, Cong. Sab. sch., 12.30,	44 56
MICHIGAN.—Middleville, Y. P. S. C. E., Two-cents-a-week fund, 10; New Haven, Cong. Sab. sch., 3,	13 00
WISCONSIN.—Milwaukee, Y. P. S. C. E. in Pilgrim ch., Two-cents-a-week Fund, 6.50; Tomah, Cong. Sab. sch., 1,	7 50
MINNESOTA.—Crookston, Y. P. S. C. E., 2; Worthington, Union Cong. Sab. sch., 1.95,	3 95
IOWA.—Burlington, Cong. Sab. sch., 10; Stuart, 1st Cong. Sab. sch., 3.33,	13 33
MISSOURI.—Kiddier, Y. P. S. C. E.	3 30
KANSAS.—Ottawa, 1st Cong. Sab. sch.	5 00
NEBRASKA.—Grand Island, Jr. C. E. S.	10 80
	636 74

CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE.—Manchester, 1st Cong. Sab. sch., for <i>Morning Star</i> , 37.73; ———, J. L. B., 10,	47 73
MASSACHUSETTS.—Chicopee, 1st Cong. Sab. sch., for <i>Morning Star</i> ,	4 00
CONNECTICUT.—Glastonbury, Y. P. S. C. E., for the <i>Morning Star</i> , 15.31; Torrington, 3d Cong. Sab. sch., for <i>Morning Star</i> , 6.88; Kent, Cong. Sab. sch., 8,	30 19
PENNSYLVANIA.—E. Smithfield, Cong. Sab. sch., for the <i>Morning Star</i> , 10; Mahanoy City, E. Jenkins, 50c.	10 50
ILLINOIS.—Amboy, Cong. Sab. sch., for the <i>Morning Star</i> ,	10 00
OREGON.—Albany, Mission Band for the <i>Hiram Bingham</i> ,	8 00
	110 42

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS.—Bowmanville, Y. P. S. C. E., 12; Chicago, Y. P. S. C. E. of 1st Cong. ch., 25; do., Y. P. S. C. E. of Warren-ave. Cong. ch., toward salary of Rev. F. E. Jeffery, 40,	77 00
WISCONSIN.—Eagle River, Y. P. S. C. E., 25; Genoa Junction, Y. P. S. C. E., 5; Iron River, Cong. Sab. sch., 10.88,	40 88
IOWA.—Le Mars, Y. P. S. C. E.	5 00
KANSAS.—Ottawa, Y. P. S. C. E. of 1st Cong. ch.	15 00
	137 88

CONTRIBUTIONS FOR THE DEBT.

MAINE.—Bangor, 1st Cong. ch. and so., 73.68; Castine, Mary F. Cushman, 10; Hamden, Cong. ch. and so., 18.65; Holden, Cong. ch. and so., 5; Rockland, Cong. ch. and so., 26.78; Sanford, —, 6; Topsham, Fanny E. Purinton, 1,	141 11
NEW HAMPSHIRE.—Amherst, Cong. ch., 3; Danbury, Rev. H. H. Colburn, 10; Exeter, 2d Cong. ch. and so., 5; Gorham, Cong. ch. and so., 6; Hebron, Union Cong. ch. and so., 20; Henniker, Cong. ch. and so., 24,	68 00
VERMONT.—Danville, Cong. ch. and so., 15; do., Friends, 1.50; Dummerston, Cong. ch. and so., 10; Marshfield, Cong. ch. and so., 8; No. Bennington, Cong. ch. and so., 15.95; Orwell, Cong. ch. and so., 18.13; Plainfield, Cong. ch. and so., 8; Randolph, 1st Cong. ch. and so., 18.39; Richmond, Cong. ch. and so., 35; do., Friends, 33; St. Johnsbury, North Cong. ch. and so., 250,	412 97
MASSACHUSETTS.—Andover, A friend, 10; Barre, Cong. ch. and so., 16; Billerica, Cong. ch. and so., 2.50; Boston, Shawmut church, 10; Phillips church, So. Boston, 42.86; Walnut-ave. church, 50; Cong. ch. and so., Allston, 45.73; Immanuel church, Roxbury, 199.20; Chelsea, 1st Cong. ch. and so., 100; Chesterfield, Cong. ch. and so., 25; Curtisville, Friends in Cong. ch., 17; Dedham, 1st Cong. ch. and so., 95.42; Duxbury, Pilgrim Church, 10.76; East Taunton, Cong. ch. and so., 12.54; Fall River, Central Cong. ch. and so., 27; Goshen, Cong. ch. and so., 7; Granby, Cong. ch. and so., 47; Holliston, 1st Cong. ch. and so., 55.74; Housatonic, H. H. B. Turner, 8; Ipswich, South Cong. ch. and so., 1; Leominster, Cong. ch. and so., 69.50; Lincoln, A friend, 1; Merrimac, Cong. ch. and so., 9.64; Newburyport, Prospect-st. Cong. ch., 35; Newton, Eliot church, 272.53; Newton Highlands, Cong. ch. and so., 176.70; No. Carver, Cong. ch. and so., 18; do., Y. P. S. C. E., 5; No. Rochester, Cong. ch. and so., 2; Pittsfield, 1st Cong. ch. and so., 350; Plymouth, Church of the Pilgrimage, 57.36; Reading, Friends in Cong. ch., 12.70; Salem, Crom- bie-st. ch., 1; Sheffield, Cong. ch. and so., 10.85; So. Deerfield, Charles Phelps, 1; Springfield, Cong. ch. and so., 38.33; Ware, East Cong. ch. and so., 100.60; Wellfleet, Rev. D. W. Clark, 2; Williamstown, 1st Cong. ch. and so., 80.25; Winchester, Cong. ch. and so., 266.85; Worcester, Pied- mont ch., 317.88,	2,610 94
RHODE ISLAND.—East Providence, Newman Cong. ch. and so., 25; Providence, Bene- ficent Cong. ch., 150; and Sab. sch. of do., 50; do., Central Cong. ch., 1.275; do., North Cong. ch., 15.25; Woonsocket, Globe Cong. ch., 42.25,	1,557 50
CONNECTICUT.—Canaan, Pilgrim Cong. ch., 9; Columbia, Mrs. Avery's Sab. sch. Class, 5; do., A friend, 50c.; East Granby, Cong. ch., 5.50; Guilford, A friend in 1st Cong.	
ch., 2; Hartford, 1st Cong. ch., 382.91; do., Warburton Chapel Sab. sch., 4.45; do., Asylum Hill Cong. ch., 192.30; Hampton, A friend, 10; Kent, Cong. Sab. sch., 10; Mystic, Cong. ch., 7.25; New Britain, South Cong. ch., 42.60; Norwich, Park Cong. ch., 199.51; do., Buckingham Chapel, 20; do., 1st Cong. Sab. sch., 12.50; do., Junior C. E. Society, 50c.; Plymouth, Y. P. S. C. E., 17.24; Ridgefield, 1st Cong. ch., 25; Stafford Springs, Cong. ch., 14.22; Strat- ford, Cong. ch., 17.50; Thompson, Cong. ch., 11.78; Unionville, Mrs. Mary M. Smith, 5; West Torrington, 1st Cong. ch., 21.50; Windham, Cong. ch., 20.05,	1,036 40
NEW YORK.—Buffalo, Sab. sch. of People's ch., 34.17; do., 1st Cong. ch., 92; Clifton Springs, F. W. Spaulding, M.D., 5; De Peyster, Cong. ch., 4.26; Homer, Cong. ch., 56.69; do., Cong. Sab. sch., 25; Hunt- ington, A friend, 5.84; Madison, Cong. ch., 15; Middletown, North-st. Cong. ch., 6; New York City, Trinity ch., 15; do., Mrs. Geo. N. Boardman, 10; Orient, Cong. ch., 51.71; do., Cong. Sab. sch., 15; Oriskany Falls, Cong. ch., 3.50; Oswego, 1st Cong. ch., 34.42; Paris Cong. ch., 11.55; Renn- selaer Falls, Cong. ch., 4.53; Yonkers, Allan Bowen, 50,	439 67
PENNSYLVANIA.—Harford, Cong. ch., 11.85; Horatio, Cong. ch., 5; West Bangor, Cong. ch., 3,	19 85
NEW JERSEY.—Bound Brook, Cong. ch., 27.63; Paterson, Auburn-st. Cong. ch., 25,	52 63
VIRGINIA.—Falls Church, 1st Cong. ch.	9 00
NORTH CAROLINA.—Raleigh, Cong. ch., 6.89; do., Y. P. S. C. E., 5; do., Junior C. E. Soc., 1.61; do., Women's Miss. Aid Society, 2,	15 50
ALABAMA.—Anniston, Cong. ch., 60c.; do., Woman's Miss. Ass'n, 1; Shelby, 1st Cong. ch., 1.30,	2 90
MISSISSIPPI.—Tougaloo, H. E. Sawyer, 12; Westside, Rev. B. F. Ousley, 5,	17 00
LOUISIANA.—Hemphill, Rev. M. J. Owens, OHIO.—Fitchville, First Cong. ch.	2 00
ILLINOIS.—Chicago, First Cong. ch., 86.56; do., New England Cong. ch., 25.23; Evan- ston, First Cong. ch., 82.20; No. Aurora, Cong. ch., 6; Poplar Grove, Cong. ch., 23.33; Ridgeland, Cong. ch., 135,	358 32
MICHIGAN.—Detroit, German Cong. ch.	3 50
WISCONSIN.—Clinton, Cong. ch., 11.50; Lake Geneva, First Cong. ch., 28.30; Lake Mills, Cong. ch., 1.50,	41 30
IOWA.—Charles City, First Cong. ch., 51.75; Durango, Cong. ch., 1; Sherrill, Cong. ch., 4; Iowa City, Cong. ch., 68.60; Waterloo, Rev. M. K. Cross, 5,	130 35
MINNESOTA.—Hawley, Union Cong. ch.	4 41
KANSAS.—Brookville, Cong. ch., 5.05; Leav- enworth, Thank-offering, 10,	15 05
COLORADO.—Coal Creek, Cong. ch., 3.70; Greeley, Cong. ch., 30.92,	34 62
CALIFORNIA.—Needles, Cong. ch., 5; Pacific Grove, Mayflower ch., 7.25; Placer Co., A Memorial offering from a friend, 25; Moreno, Pastor, 2; Santa Barbara, Rev. J. W. Hough, 10,	49 25
WASHINGTON.—Port Angeles, Cong. ch., 3.25; Puyallup, Cong. ch., 2.50; Ritzville, Cong. ch., 15,	20 75
NO. DAKOTA.—Ft. Berthold, Rev. C. L. Hall,	2 50
SO. DAKOTA.—Parkston, Hoffnungsberg, Cong. ch., 18.05; Yankton, First Cong. ch., 27.85,	45 90
NEW MEXICO.—Albuquerque, First Cong. ch., 16.23; do., Women's Territorial Mis- sionary Union, 20.77,	37 00
ARIZONA.—Tempe, Rev. Daniel Kloss,	5 00
	7,136 22

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Gorham, Cong. Sab. sch., 25; do.,
Mrs. Mary E. Waterman, 20; Mrs. Caro-
line Hunt, 5; So. Brewer, Y. P. S. C. E.,

for Rev. H. B. Newell, Japan, 7.70; Wil-
ton, Y. P. S. C. E., for a student, Aintab,
25,

82 70

NEW HAMPSHIRE. — Gilmanton Iron Works, Chil. Nickel soc., for Miss Price's work, 5.73; Hanover, Dartmouth Sab. sch., for Haroutune Guluzian, 25,
30 73
VERMONT. — E. Hardwick, Cong. Sab. sch., for Bible reader, 6; Johnson, Cong. Sab. sch., for girl, Harpoet, 20; Keeler's Bay, A friend, for work of Rev. A. W. Clark, 5,
31 00
MASSACHUSETTS. — Andover, Abbott Academy, for library, 30; Boston, Rev. F. E. Clark, for pastor's house, Adana, 66; do., 2d Cong. Sab. sch. (Dorchester), for Solomon, Madura, 30; do., Mrs. C. B. Botsford, for student, Marsovan, 25; do., Bible class, Harvard ch., for preacher, Zulu, 20; do., Highland Cong. Sab. sch., for Okayama orphanage, 7; do., Mt. Vernon Chinese Sab. sch., for native preacher, So. China, 2; Brookline, Annie Ramage, for work of Mrs. Tracy, Marsovan, 10; Chelsea, Y. P. S. C. E. of Central ch., for pupil, Mardin, 25; Lowell, A friend, for Dr. Wheeler's work, 25; Rockland, Cong. Sab. sch. and Y. P. S. C. E., for Miss Holbrook's work, 30.25; Salem, Tabernacle Sab. sch., for Skahitz Chapel, 25; So. Franklin, S. D. Hunt, for Marash, 2.90; Somerville, Mrs. Gulliver, for Santander, 2; Southwick, Jun. C. E. soc., for Mrs. Ireland's work, 5.50; Sunderland, Cong. Sab. sch., for Skahitz Chapel, 25; West Springfield, A friend, for Aintab college, 3; do., for Miss Zimmer's work, 3; Worcester, Dea. White's Sab. sch. class, for scholar, Rahuri, 10; do., M. L. Burrage, for Kindergarten work, 16,
362 65
CONNECTICUT. — Black Rock, Cong. ch., for baby organ for Mr. Elwood, 2; Colebrook, Miss S. Carrington, for Yozgat, 15; Easton, Cong. Sab. sch., for baby organ, 50c; Farmington, 1st Cong. Sab. sch., for scholarship, Yozgat, 15; Hartford, Y. P. S. C. E. of Windsor-ave. ch., for boy or girl, care Mr. Krikorian, 10; Manchester, Extra-cent-aday Band in 2d Cong. ch., for Spain and Austria, 31.16; Middlebury, Friends, for Miss Stillson, 15; Southington, Cong. Sab. sch., for Tai-ku, China, 45.08; Southport, Cong. ch., for baby organ for Mr. Elwood, 21; Windham, Wm. Swift, for Theol. Sem., Marash, 10,
164 74
NEW YORK. — Canandaigua, 1st Cong. Sab. sch., for Mrs. F. N. White, 20.54; Clayton, Cong. ch., for medical work, Aintab, 9.47; Clifton Springs, Miss Mary H. Porter, for Memo. school, Peking, 25; Corning, Friends, by Emma Hubbard, for Sivas, 5.50; Elk Creek, Union Sab. sch., for boy in Parner district, 12; Elmira, Park ch., for Miss Griswold, Japan, 60; Hempstead, Miss A. M. Chapman, to const. herself H. M., and for Theol. Sem., Marash, 100; Massena, Mrs. Cubley, for medical work, Aintab, 2; New York, Mrs. Frederick Billings, for printing press, care Dr. Kingsbury, 50; Oxford, E. L. Ensign, for native preacher, Madura, 50; Rochester, Miss J. A. Bradley, for pupil in Anatolia College, 25; Winthrop, Cong. ch., for medical work, Aintab, 4,
363 51
PENNSYLVANIA. — Philadelphia, A friend, for famine relief, Bitlis,
10 00
NEW JERSEY. — Haddonfield, J. D. Lynde, for Theo. Sem., Marash, 141; Montclair, Cong. Sab. sch., for Mr. Eaton's bell, 25.71; Newark, Rev. I. H. Polhemus, for Rev. J. E. Tracy, 5; Plainfield, Cong. Sab. sch., for student, Anatolia College, 30; for rebuilding, 5; Westfield, J. L. Clayton, for native preacher, Madura, 15,
221 71
TEXAS. — San Antonio, M. Marty, for suffering Christians near Erzroom,
5 00
WEST VIRGINIA. — Lazearville, H. M. Paull, for Santander,
5 00
KENTUCKY. — Berea, Cong. Sab. sch., for native student, Japan,
30 00
OHIO. — Cincinnati, Friends, for Memo. school, Peking, 10; Claridon, Y. P. S. C. E., for catechist, 10; Medina, Y. P. S. C. E., 100; Junior do., 15; both for Memo. school, Peking,
135 00

ILLINOIS. — Chicago, Y. P. S. C. E. of Cal-ave. ch., for student at Osaka, 25; do., Junior End. Soc. in Graceland Chapel, for Zulu pupil, 5; do., W. B. Jacobs, for Sakanjinba, 25; from do., for Kamundongo, 25; Decatur, Y. P. S. C. E. of 1st ch., for dormitory, No. China College, 10; Polo, Presb. Sab. sch., for Rev. C. F. Gates, 24.81; Stillman Valley, Mrs. A. M. Trumbull, for girl, Yozgat, 5; Ridgeland, Cong. ch., for typewriter for Mr. Barton, 94.32; Wheaton, 1st Cong. Sab. sch., for Pang-Chuang, 4.50,
218 63
MICHIGAN. — Church's Corners, Cong. Sab. sch., for work of Rev. F. R. Bunker, 10; Galesburg, Y. P. S. C. E., for student, Yozgat, 10; Port Huron, Y. P. S. C. E. of 1st ch., for G. Sarkisian, 10; Owosso, Cong. ch., for Marash Academy, 12.06,
42 06
MINNESOTA. — Mazeppa, Y. P. S. C. E., for Mr. Karmarkar, 5; —, A friend, for Armentza Krikorian, 18,
23 00
CALIFORNIA. — Petaluma, Ladies, for Bible-woman, Madura,
15 00
So. DAKOTA. — Mission Hill, Cong. ch., for "Flowers,"
6 00
1,746.73

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For school work, care Rev. W. E. Fay, 73 27
For use of Miss S. A. Closson, 5 00
For girls' school, Marsovan, 45 00
For use of Miss Emily C. Wheeler, 25 12
For two day-scholars, Harpoet, 4 00
For books, care Mrs. Noyes, 7 88
For Bibles, etc., care Misses Leitch, 3 00
For educa. Emily Poumammall, 24 00
For use Miss A. A. Gould, Pao-ting-fu, 5 00
For Japan orphanage, 20 00
For pupil, care Rev. C. W. Price, 5 00—217 27

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

For woman's and medical work at Peking, 1,000 00
For Kobe College building fund, 150 00
For Bible-women's training school, Madura, 60 00
For Rev. J. L. Barton, to educate a girl, 5 00
For Mr. Karmarkar's work, 5 00
For Mr. Bedikian's school, 13 94
For Bure-Singh, Bombay, 22 00
For a pupil of Miss Gunnison, 15 00
For a pupil in Hindu girls' school, 20 00
For the Marash piano, 16 00
For Miss Perkins' Bible-woman, 17 00
For work of Miss E. J. Newton, 6 91—1,330 85

From THE CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. Ella F. M. Williams, Montreal, *Treasurer*.

For Industrial school at Cisamba, 10 00
3,304 85
Donations received in December, 64,803.75
Legacies " " " 4,311.98
69,115.73

Total from September 1 to December 31, 1893: Donations, \$177,638.72; Legacies, \$25,908.68 = \$203,547.40.

FOR YOUNG PEOPLE.

IBRAHIM, THE PERSIAN MARTYR.

THE Shah of Persia has for his official title a name which means "king of kings." He is an absolute sovereign, having complete control of the lives and property of his subjects. The country over which he rules is nearly ten times the size of all New England, with a population of about 9,000,000, of whom 20,000 are Jews, 43,000 Armenians, and 23,000 Nestorians. The laws are based on the teachings of the Koran and the Shah is regarded as Vicegerent of Mohammed. No Moslem is allowed to change his faith, and the penalty of so doing is death. But this despotic rule has not prevented some Moslems from accepting Christ as their Saviour.

The American Board commenced a mission in Persia in the year 1834, working especially among the Nestorians; but in 1874 the mission was transferred to the care of the Presbyterian Board, which has since maintained a vigorous work in Persia, connected with which there are forty American male and female missionaries. Already there are nearly 2,300 communicants in their churches, but these Christians are from among the Nestorians and Armenians, and as yet little impression has been made upon the Moslems. But of one Moslem who has been brought to Christ and who has recently won the martyr's crown, a remarkable account has just been issued by the Presbyterian Board, entitled "Mirza Ibrahim, the Persian Martyr for Christ."

It seems that in the city of Khoi, among the Mohammedans who came to the services of the Protestant Christians, was a man whose face soon became familiar, and whose whole bearing showed that he felt the power of the truth which he heard. His name was Ibrahim, and he bore the title of Mirza, which is given to those whose business is that of writing. After a time he asked for baptism, but it was then feared that he had not counted the cost and that perhaps he was not a sincere Christian. It would seem as though, when baptism would expose one to the penalty of death as well as the hostility of the people, no one would desire it unless he were truly moved by the Spirit of God; and yet many have been known to take this step who afterward failed to stand the test of persecution. But Ibrahim convinced the missionaries by the account he gave of the peace and pardon he had received by believing on the Son of God that he was a Christian. After a year's probation he was baptized, not in secret but openly, in the presence of his old friends and co-religionists, some of whom recognized the gravity of the step he was taking and yet commended him for his bravery.

No sooner was Ibrahim baptized than his wife and children were taken from him, his property was confiscated, and he was compelled to flee from the place where he lived. He came to Oroomiah and there in connection with the mission he found employment as a scribe in the school, going out also to preach in the

neighboring villages the gospel of Jesus Christ which had given him such peace. It was bad enough in the eyes of the Mohammedans to have Ibrahim renounce his old faith, even should he keep still about it, but to have him preach the gospel



IN A PERSIAN MOSQUE.

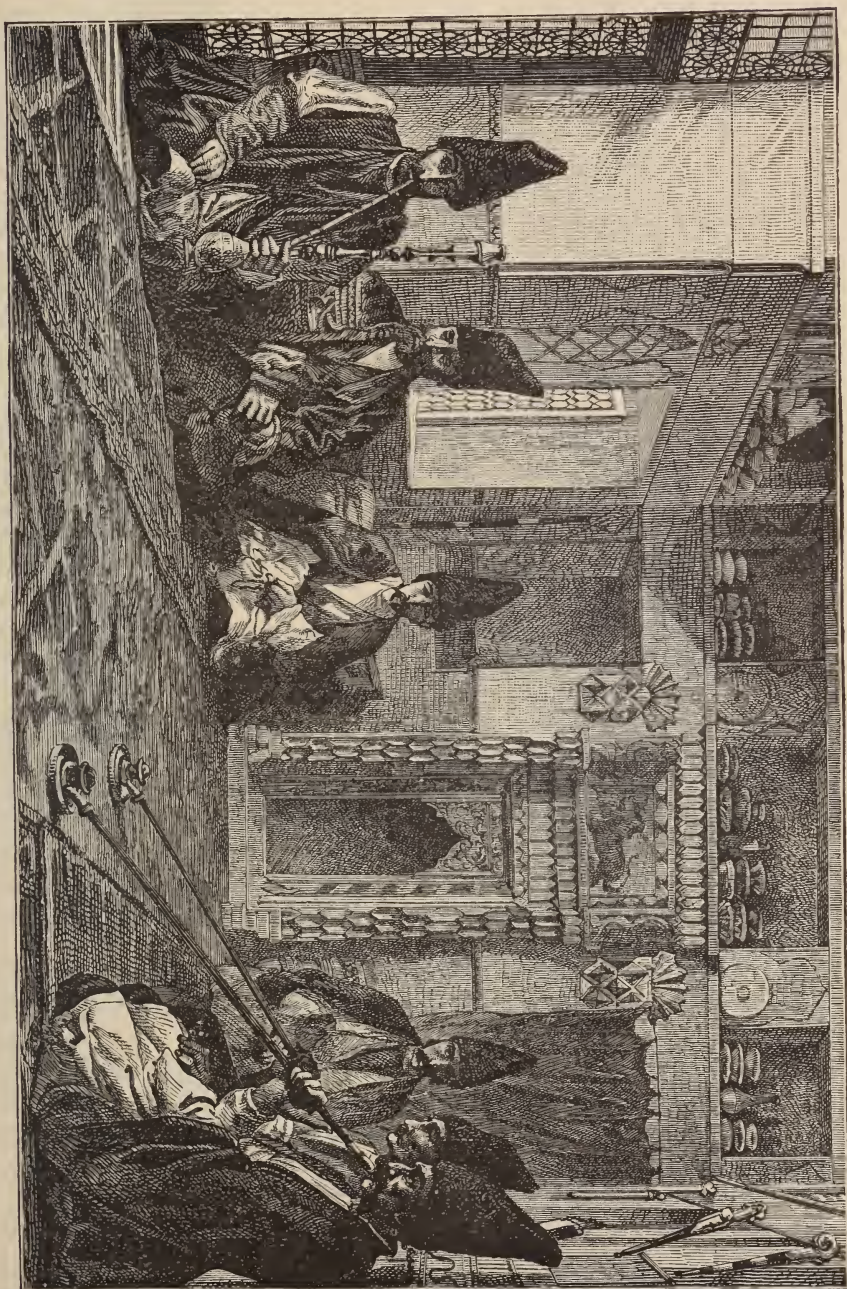
with such plainness and force aroused their bitterest wrath and they brought to bear upon him all the tortures of their law. He was arrested and brought before an official who asked him: "Why should you, a Moslem, be teaching the Christian's doctrine?" The priests and defenders of the Moslem faith were

standing about, full of wrath, when Ibrahim took from his bosom the New Testament and asked : "Is not this *Ingila* a holy book?" All Moslems admit that the Bible is from God, only they say that the additions which Mohammed made to it are of greater authority. But this official admitted that the Testament was a holy book. Then Ibrahim replied : "Am I not right in reading it and teaching it?" "But how about Mohammed?" he was asked. To which Ibrahim answered : "That is for you to say. My faith is in Christ and his work. He is my Saviour." "Beat him," was the order. The official himself took part in the beating and Ibrahim was kicked and cut and bruised and then taken before the governor of the city for further trial. Here he confessed before the high officials that he believed in Christ as the Saviour of his soul. He was asked to recant, and was offered money and whatever he needed if he would return to the Moslem faith. But he was steadfast in rejecting such offers, and showed clearly to all that he had accepted his new faith not from selfish motives, but because he had found in Christ a Saviour whom his soul loved. As to what followed, we quote from the tract to which we have referred :—

"He was thrown into prison with a chain about his neck and his feet made fast in stocks. The city was in an uproar, and the mob about the prison gates demanded his execution. A torturing death stared him in the face as among the possibilities, but through all this ordeal his countenance is said to have shone like that of an angel. Firmly he declared : 'You may shoot me from the mouth of a cannon, but you cannot take away my faith in Christ.' In consequence of the uproar in the community, it was decided to send him to Tabriz, to appear before the highest tribunal of the province. . . . Eight soldiers took him to the house of the general of the cavalry, whose men were to escort the Mirza to Tabriz. In the house was gathered a crowd of Mohammedans, curious to see the man that dared to defy the mullahs and deny the authority of the Prophet. The priests among them began plying him with questions and scoffing at him, but he answered them so clearly and pointedly that they became ashamed to pursue the matter before the assembled crowd.

"The general now permitted the Nestorian brother Absalom to have a final interview with the prisoner. They embraced one another affectionately and spoke of faith and love, and possible death for the Master's sake. To the missionaries and other friends he sent a message asking that they pray to God for the increase of his faith. 'Tell them,' he said, 'this firmness is not of myself, but God is helping me.' They knelt together, the general and the mullahs looking on, and each offered to God a parting prayer. As they arose the general kindly said : 'Have you finished, my son?' After this he was led out to mount the horse which friends had provided for his five days' journey ; otherwise he must have gone on foot. The general was one of those who had been deeply impressed with the sincerity of the prisoner's new faith and was ready to show him all the favor consistent with his position. To the escort of soldiers he said : 'I swear by the spirit of Christ if any of you maltreat this man, I will cause you to eat your own fathers,' a caustic form of threat common among the Persians. Ibrahim's last words to the brother Absalom were : 'Pray for me that I may witness for Christ before my people. It is a privilege given to me, one perhaps that would not be given to one of you. Pray

that I may be firm. I have no fear whatever, though I know I may have to die. Good-by.'"



A DRAWING-ROOM IN PERSIA.

On reaching Tabriz the governor asked Ibrahim what had been given him to induce him to become a Christian. "Nothing but these bonds and this imprisonment." So the governor placed him in the inner prison, where was an

underground room, his neck in chains and his feet in stocks, and with no food except that brought him by friends. In this terribly trying condition he kept up his courage, saying, "If they kill, I know I shall go to my Saviour." But he was allowed to have his Testament and to talk with the prisoners, to whom he was continually commending this gospel which had given him so much comfort. It is said that one of the prisoners who was there for theft was so subdued by Ibrahim's appeals that he acknowledged his sins and made known the place where he had concealed the stolen goods.

For some reason which does not appear, possibly because they had learned that persecution only helps the cause which it seeks to suppress, the Persian officials seemed loth to carry out the law condemning to death one who forsakes the Mohammedan faith. Hence Ibrahim was not executed, but remained in prison under the care of an inhuman keeper. Sometimes his garments were taken from him, so that he suffered from the cold and dampness of his prison house. By the giving of a fee to the jailer, some Christian friends were permitted to visit him, where they found him pale and suffering and yet uncomplaining. He well knew what was before him and yet manifested no fear. He was greatly tried by the wickedness of those with whom he was confined; their words and acts were a great distress to him and they would not receive the message of love and forgiveness which he brought them in the Saviour's name. The account which we have tells of one night when the prisoners had been talking of Jesus and Mohammed. Some of them declared that if Ibrahim did not say that Jesus was false and Ali true, they would choke him to death. This they tried to do, each of them seeking to use all the force he could; but Ibrahim only answered: "Jesus is true; choke me if you will." They did not dare actually to kill him, but the result of such brutal treatment was increased weakness of body, indicating the near approach of death. When his Christian brothers called, bringing him food as they were permitted to do, he declared he was ready to go, for he was sure of his salvation. He showed a loving and forgiving spirit toward his enemies. "What can I do to repay you," he said to his brothers, "for your love and care? I cannot, but Jesus can." His beautiful spirit, courageous and yet humble, made a most profound impression both upon the Christians and the Moslems.

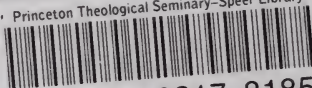
Inasmuch as he died a Christian, the Moslems refused to bury him, and the Christians were glad to have the opportunity to lay in the grave the body of this noble martyr. What a year of horrors that must have been to him! Confined in such an inhuman way, in a wretched prison, a single word on any day would have brought him release. That word he would never speak, for it would be infidelity to his Lord and Master whom he loved better than he loved his life. And so he endured to the end, winning not only for himself the Master's approval but preaching more loudly by his courageous endurance than he could by his feeble voice, telling the people of Persia as he tells us that Christ is to be confessed everywhere and always, and that those who thus confess him shall find their Master near them in life and in death with unfailing strength and comfort.

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